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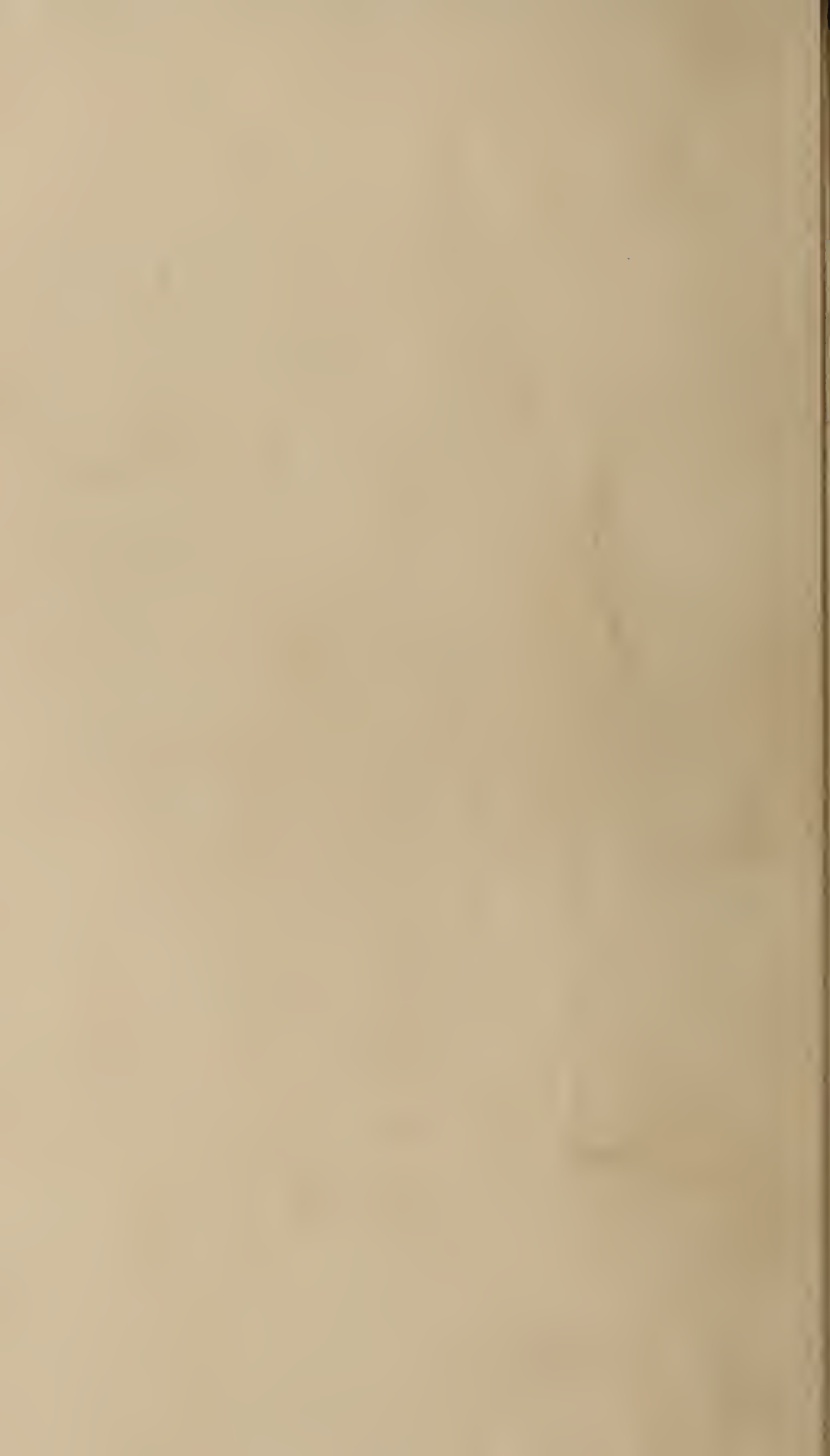
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THE  
JEWISH EXPOSITOR,

AND

Friend of Israel.

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AUGUST, 1828.

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JEWISH CATECHISM.

*To the Editors of the Jewish Expositor.*

Gentlemen,

I HAVE lately met with a curious book, printed in London in 1721, some extracts from which would, I conceive, be suitable to your pages. It is entitled, "The Jews' Catechism, containing the thirteen articles of the Jewish Religion." It appears from the statement of the editor, to have been originally written in Hebrew by Rabbi Abraham Jagel, under the title of "Good Advice or Doctrine;" and to have been translated into Latin by the learned Ludovicus de Compeigne de Veil, and from thence into English in 1680, by the title of "The Jews' Catechism." I heartily wish the people, for whom it is designed, were well acquainted with its contents, as I think they could not fail to get good by it. I hope you will, from time to time, insert extracts from it in your Expositor, for which purpose I forward it.

I am your's, &c.

H.

*Preface.*

Seeing with a bleeding heart the miseries we are involved in, by the wickedness, depravity, and viciousness of this present age, and youth being like a tender plant, which produceth according to the care taken of it; I am fired with zeal for printing this edition, it being very useful for the education of youth, and to initiate them into the knowledge of God and the laws of nature. It was originally written in Hebrew by Rabbi Abraham Jagel, by the title of Good Advice or Doctrine, translated into Latin by the learned Ludovicus de Compeigne de Veil, and thence into the English in 1680, by the title of "The Jews' Catechism."

Atheism being at present so much in vogue, and the devil's missionaries every day bringing over proselytes, and youth generally inclining to evil from their nature, admitting and admiring of novelty, when void from the fear of chastisement, as those firmly believe, who hold this opinion the most wicked and erroneous, that ever could enter into the thoughts

of man, who is the image of his Creator, as he plainly says in Genesis i. 27, "In the image of the Lord he created him."

This wicked principle of denying a Supreme Being, entirely denies a resurrection, rewards, and punishments, which of course destroys that of the immortality of the soul; then in what are we distinguished from beasts, though the likeness of our Maker? From whence have we our thought, reason, and capacity of judging, which, besides our make, distinguishes us from beasts? It is certain, and must be allowed to be the product of the soul; that it is immortal, and will suffer, in case it answers not the end it was sent for into the world: from whence was justice first instituted on earth, (without which it is impossible for mankind to subsist,) but derived from the precepts laid down by God Almighty, which, that there is one who is the Being of beings, the Cause of all causes, Omnipotent, and Self-existent in himself, is evident, plain, and obvious to all capacities, though never so mean. For let us but observe and consider the make of this vast frame; we must find it impossible to form an idea, or conjecture otherwise, than that it must proceed from an infinite, gracious, and great God, who with his wisdom hath formed all things, and adapted to each of them a particular and different make and being, that what is not necessary in one creature is requisite in another, either for his sustenance or defence; to which end, let us examine into the nature of all animals, and we shall find nothing has been made in vain; which, were it only chance, it were impossible but it should have produced some things insignificant in themselves, and

superfluous in the world, which was created from nothing, and by the command of God was matter made, and motion afterwards joined to it to give it life, without which it is impossible for matter to subsist: then how is it possible to think or suppose that those things should be mixed merely by chance? Certainly it is most absurd and erroneous in any one to harbour so vile and detestable an opinion, repugnant in itself to reason, philosophy, and human nature: for though they ascribe it to chance, it is impossible those things should be formed into so excellent a nature, and so much beauty as the world has, and subservient to such various and different ends and purposes, which I think may easily be observed from plants: which, were it but mere chance, (as they pretend) why should some require more pains, care, and labour than others? it is but reasonable to suppose, they should all produce according to their species with equal facility. Certainly these things ought to convince us of the certainty of a powerful, great, and good God, mighty and omnipotent in his works, gracious and benevolent in the charity he daily uses towards us, in preserving this vast frame. Even the most barbarous nations allow a deity, though they know not by what name, title, or attribute to distinguish it: shall we then, who have our knowledge more cultivated, be more ignorant than they who are naturally so? For, sure it is, they have imbibed those principles of a Supreme Being, from their predecessors, *ab origine*.

Since then, we find his power, wisdom, and justice, through all his works, let us, as in duty bound,



worship him, serve him, glorify his name, and obey his commands, that he may pour down upon us his mercy and blessings, and relieve us from those misfortunes and calamities which attend and threaten us; for he is a good, great, and merciful God, "and delighteth not in the death of a sinner, but requireth him to repent, and leave his evil ways, and live," Ezekiel xviii. 32.

Let not the title of this book deter Christians from looking into it, there being nothing in it repugnant to Christianity, as some ignorant people erroneously imagine, who have conceived false notions of the Jews' belief, merely imposed on them by others, as if they had no charitable thoughts of other religions, by asserting, they do not believe that any nation of a different religion can be saved, for which no authority can be quoted; nor can I imagine how there should, it being false, and directly opposite to their rules and maxims; for it is a settled one amongst them, that God hath not created any thing for damnation, and that they prove from Scripture. The first is from the first institution of their religion, where Abraham begs of God to let Ishmael live before him, (who was no Jew,) and it is not to be supposed, that his father interceded only for the corporal life, and not for the everlasting and heavenly one. Secondly, king David in his Psalms, which were by Divine inspiration, proclaims the Lord's mercies over all his works, of which all mankind are equally a part; as it is evident, and may plainly be observed from Jonah, who was commanded by God to admonish the people of Nineveh of their overthrow, which he strove to shun, but was at last

obliged to proceed on his commission, which produced the good effect of reclaiming them from their evil ways, and preventing their subversion; it grieved Jonah very much, by reason it would cast a reflection on his own nation by being reproached, that other nations had, by one prophet's admonition been reclaimed, and they, by that of many, could not be brought to it; wherefore God, to convince him of his error, was pleased to cause a gourd to shade and shelter him, destroying it the next day, which caused much uneasiness in Jonah, and convinced him of his former error in being so much dejected, for that which was none of his creating, and yet sorrowful for the preservation of Nineveh, as God tells him, wherein there were such a number of people, and multitudes of cattle, his creatures.

They further hold, that all nations may be saved, with as much, or more ease than themselves, the law being given to them as a covenant, which they, by their spontaneous acceptance, are obliged to perform in all its strictest ties, and not to swerve from the least ceremony appendant to it, to which no other nation is obliged; and may therefore with equal or more facility, obtain the means of their salvation.

#### *The Catechism.*

*Scholar.* God prosper you.

*Master.* God be gracious unto you; but hear, my son, Who are you?

*S.* I am yours; and I fear the Lord of all things, the Maker of the heavens; and I thank him from the bottom of my heart that he hath made me a man, and one of the seed of Israel.

*M.* God be gracious unto thee, my son; tell me now, I pray thee,

to what end hath God made thee of so excellent a nature?

*S.* Surely he hath created all things for his own glory; he hath made me for this end, that I should be the instrument of his honour; that I should worship and reverence his Godhead; and that I should freely, without a servile respect to any reward, perform all those actions which are pleasing unto him; though one day we shall receive a reward, when enjoying the sight of God, world without end; we shall live such a life, as shall for ever abound with the greatest and purest, and indeed, with the only true delight and satisfaction.

*M.* Upon what grounds shall man that is born of a woman aspire to that tranquillity of mind, and the possession of eternal felicity, which is expected to be enjoyed in the world to come?

*S.* If he will wholly rely on God by a true faith and sure hope, and take on him the yoke of the Divine law, which Moses delivered to the children of Israel; this way he will become just and acceptable to God, and at length obtain eternal life.

*M.* What is the main prop and foundation of faith, and the law?

*S.* That there is a God infinite in goodness, and infinite in power and majesty, who made the whole world of nothing, and made it for his own pleasure; and that there is none who can hinder God, but that he may even now change either all the parts of the world, or some of its parts.

*M.* Is there any thing amongst the Jews that may put us in mind of this?

*S.* Yes, surely; the observance of the sabbath. This is a sign or token betwixt God and the chil-

dren of Israel, whereby they are to call to mind that heaven and earth were made in six days, and that God rested the seventh day, and hallowed it; and so by the sacred rites of this day, consecrated the children of Israel, and set them apart to be his peculiar people, that he would have this to be the pillar of the Israelites' faith, that he has laid this as the foundation of his law.

*M.* Explain to me now, I pray thee, what is that faith, of which thou hast here shewn me the basis and foundation?

*S.* Faith is the gift of God, whereby our minds are so affected, that we sincerely believe all things which God has taken care to declare unto us by his prophets.

*M.* What are those, which they have declared to be believed by us?

*S.* Truly they are very many; but there are thirteen articles, which it is necessary that every man should believe, that is joined in communion with the Israelites. Moreover, it is necessary, that his belief of these articles be known and manifest to all men; and who-soever shall deprave but one of them, he is declared to have deserted the synagogue, and to have renounced his religion, neither shall he be any more called an Israelite.

*M.* Recite these thirteen articles, these foundations of pure religion: shew plainly what they are?

*S.* This is the first, That we believe that there is a God, the first efficient cause, and the ultimate end of all things; that all things high and low were created, and are continually sustained by him; that all things have received their being at his pleasure alone,



and at his pleasure alone they perish; and that the Divine essence is not diminished by their destruction, nor in the least altered, since its fulness and perfection is of itself alone, neither has he need of any other being: for God is light, power, and eternal life; dominion and empire belong to him alone, because he alone truly is, and enjoys royal honour and majesty.

Another is this, That this God who made all things in heaven above, and in earth beneath, is ONE SIMPLE, OR UNCOMPOUNDED, so that nothing can be found within nor without\* any world, which is SIMPLE OR UNCOMPOUNDED, in like manner as God hath the attribute of SIMPLICITY. This is that which we find written, Deuter. vi. 4, "Hear, O Israel: the Lord our God is one Lord."

The third fundamental article is, that God being ONE, whose essence admits of no kind of multiplicity or composition, is neither a body, nor can be included within any body; agreeable to this is that saying which we find written, Deut. iv. 15, "Ye saw no manner of similitude."

The fourth is, That nothing could be before this GOD SIMPLE and INCORPOREAL; but that he is the first and the last, as it is written, Isa. xlv. 6, "I am the first, and I am the last, and besides me there is no God:" which the great prophet thus expounds, Deuter. xxxiii. 27, "The eternal God is thy refuge;" that is to say, the place of refuge, in which the Is-

raelites should acquiesce and repose all their hopes and all their possessions, is the eternal God, whom nothing may be compared or likened unto. Hence, the same prophet presently after pours forth these words; "Happy art thou, O Israel; who is like unto thee, O people, saved by the Lord, the shield of thy help!"

The fifth is, That to the eternal God, the only Creator of all things, to him alone is due worship and veneration, and to none besides him, because all things were created, and he is the Creator; that it is not lawful to pray for any thing to any created nature, but we must still implore his aid who has the sovereign power and dominion over all things, without exception; whosoever honours as a God, either by sacrifices or any sacred rites, or by prayers and supplications, any king, or angel, or any power, whether celestial or terrestrial, that he shall be accursed, and given up to most horrid torments.

The sixth, That the infinitely good and great God, of his singular benignity and good-will, has chosen out of mankind sometimes one, sometimes many fit persons, as it pleased him; them he inspired with the knowledge of his mind, discovering unto them things to come, that by them the desires and actions of other men might be directed to true godliness and honesty.

The seventh, That Moses did far excel, in the gift of prophecy, all the prophets in all ages: that all the prophets that went before him, even the patriarchs themselves, and those that lived near the same time, were inferior to Moses in the excellency of prophecy; that he it was whom the God of Jacob esteemed a fit

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\* That there were many worlds created by God is an assertion common amongst the Jewish writers, which our author here lays down as a thing not to be doubted.—Annotante Ludovico de Compeigne de Veil.

person, by whom he would give a just law to the Israelites, to cherish and refresh their souls; moreover, that Moses arrived to that degree of the knowledge of God, which no other man could ever approach unto.

*M.* Dost thou know how many ways the prophecy of Moses differs from the visions of the other prophets?

*S.* In four respects; First, that God spake not to any other prophet, but by an angel or messenger separate from a body; and he afforded his presence to Moses, when he made known his mind unto him, as we find it written, Numb. xii. 8, "With him will I speak mouth to mouth."

Secondly, that the spirit of prophecy did take hold of every other prophet in visions by night, or by day whilst he was in a kind of slumber, that all his senses were in a manner stupified, which indeed those words of Scripture do plainly declare, verse 6, "I, the Lord, will make myself known unto him in a dream:" but of Moses we find it written, ver. 7, "My servant Moses is not so, with him will I speak mouth to mouth."

Thirdly, that at the breathing of the divine Spirit, the strength of the other prophets failed them, and their senses were benumbed with horror; but Moses talked with God, as one man is wont to do to another, without any trembling, or sudden decay of strength.

Lastly, that prophetic visions were not given to other interpreters of the divine will, at what time soever they were pleased to receive them; but when God, according to his secret will, was pleased to give them, and when they were duly prepared for them;

but Moses was always prepared, and when he would, he was inspired with the Divine wisdom, which we may clearly understand by that place of Scripture, Numb. ix. 8, "Stand still, and I will hear what the Lord will command concerning you."

*M.* I hear what thou sayest, and do fully approve it. Now I would have thee return to the explication of the other fundamental points of the law.

*S.* The eighth is, that all the law, from the first words "In the beginning," to the last, "In the sight of all Israel," was written by Moses as God had dictated it unto him; and that there is no distinction to be made betwixt these words, Exod. xx. 2, "I am the Lord thy God;" and those, Gen. xxxvi. 12, "And Timna was concubine," or any other of the like kind; that the law is every way like itself, that every verse, and every single word, is equally the word of God.

The ninth, that nothing must be added to, nor diminished from, the law of Moses; no, not so much as one word or letter, because it is expressly written, "Thou shalt not add thereto, nor diminish from it." For herein consists the perfection of any thing that nought can be added to it, nor taken from it; but the law is absolutely perfect, which the royal prophet declares in express terms, Psalm ix. 8, "The law of the Lord is perfect:" wherefore it does not admit of any addition or diminution.

The tenth, that the infinitely good and great God doth behold the actions of all men, and his eyes are always upon them, which this Divine oracle does expressly declare, Jer. xxxii. 19, "Great in

counsel and mighty in work, for thine eyes are open upon all the ways of the sons of men." And that other text of Scripture, Amos iv. 13, "And declareth unto man what is his thought." For if he knew the thoughts of man, how much more evident is it, that he knows his actions!

The eleventh, that God deals with every man according to that kind of life which he leads here upon earth; to those who keep his commandments, he gives great rewards, and inflicts great punishments on those that disobey him, sometimes in this world, sometimes in that which is to come, and sometimes in both, according to their several works, whether good or evil; but that the chief rewards and the sharpest punishments are deferred till they come to the other world.

The twelfth is, that the Almighty God will send a Messiah to redeem his people, and that though you should meet with delays, nevertheless expect him; this Messiah shall be of the offspring of David, a branch of the root of Jesse the Bethlehemite: he shall establish justice on earth, and judge many nations; righteousness shall be the girdle of his loins, he shall see his seed, and prolong his days over his kingdom, and there will be no other difference between the present state of the world, and what it shall be at the time of the Messiah's coming; but that the kingdom, as it was originally, shall return to the people of Israel, and they shall inhabit their own land, build their temple, and offer sacrifices, as they did in their primitive station; the priests shall attend their service, and the Levites glorify God in their hymns; the ten tribes carried into captivity

by the king of Assyria, and not since known or heard of, shall again be discovered and joined to the tribes of Judah and Benjamin, as you have it in Ezek. xxxvii. 16, "Moreover, thou Son of man, take thee one stick, and write upon it, for Judah and for the children of Israel his companions, &c. likewise that all the nations of the earth shall come to Jerusalem yearly, to worship God:" Zeek. xiv. "That peace shall reign, and enmity cease, even amongst brute beasts," Isa. ii. 11.

The thirteenth is, that at a set time, known only to God, it will come to pass, that all the dead shall live again; that he who does not believe this, has no communion in religion with the Jews; for we have it thus written in the prophet, Isaiah xxvi. 9, "Thy dead men shall live, together with my dead body shall they rise. Awake, and sing, ye that dwell in the dust." Dan. xii. 2, "And many of them that sleep in the dust of the earth shall awake." But they are righteous men, who shall be judged fit for the enjoyment of this so great and desirable good. I pray God we may be of their number, that God may give unto us eternal life, that we may be raised from the dead, and live in his sight.

*M.* But what is the reason that thou judgest the beginning, or origin of the world, to be the root and foundation of the law, rather than one of those thirteen articles of faith?

*S.* Because where this is believed that the world had a beginning, we may easily infer the possibility of prophecy, and signs and wonders, and the gathering together of our people, scattered far and wide on the face of the earth, and the resurrection of the dead,

and all things else that are contained in the articles of our religion. And every one may give a ready answer, if he should be asked, why God has done this or that, or will do it, in such a manner; to wit, as he willed or decreed to create or frame the whole world after this manner, rather than any other; so he willed and decreed to effect all these things, about which debate, in such a manner as seemed best to his infinite wisdom. Therefore when in the law, there is a precept given touching the sabbath, which puts us in mind of the creation of the world, it is said, *Exod. xxxi. 17*, "It is a sign between me and the children of Israel for ever." The sense of which is this, This sign is the stable foundation and support of the covenant made between me and the children of Israel, in whose hearts my law is written, by which they are distinguished from all other people and languages.

(*To be continued.*)



#### ON THE PROPHECY OF BALAAM.

##### NO. II.

*To the Editors of the Jewish Expositor.*

Gentlemen,

THE admission afforded to my former paper, emboldens me to advance a step farther in the investigation of that portion of Scripture, which is comprehended under the head of Balaam's prophecy.

I endeavoured there to shew, how truly it had been verified, that the people had *dwelt alone*, and were not reckoned among the nations. The history informs us, that when the prophet had delivered this part of his message to the disappointment and confounding of Balak; and the king had expressed

his indignation that a blessing had been pronounced against the hated race of Israel, instead of the desired curse, that Balaam "took up his parable again," and as he was about to reveal the mind of God in respect of the still larger blessings to be bestowed upon the people, he prefaced the wonderful things he was going to declare, by the following sublime truth; "God is not a man that he should lie; neither the Son of man, that he should repent: hath he said, and shall he not do it? hath he spoken, and shall he not make it good?" And such a declaration was, perhaps, a very necessary preface to that which was to follow, and which is handed down as containing truths precious not to Jews only, but also to Gentiles.—"He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel. The Lord his God is with him, the shout of a king is among them. God brought them out of Egypt; he hath as it were the strength of an unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel; according to this time it shall be said of Jacob and of Israel, What hath God wrought? Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down till he eat of the prey, and drink of the blood of the slain." *Numbers xxiii. 19—25.*

As the prediction, "The people shall dwell alone," was demonstrated as fulfilled in my former paper, the truth contained in this prediction may be verified in the present. That Israel was literally without sin, none can imagine. From the days of the patriarchs they went astray, and their whole history is one of rebellion, crime,



and punishment, but God had made a covenant with Abraham, a covenant of grace, which covenant was unconditional, and could not be disannulled (as St. Paul argues) by the covenant of works, which was given to Israel in the wilderness four hundred and thirty years afterwards; (see Gal. iii. 17.) therefore in looking at this covenant, and in overlooking the individual character of the people,—in regarding Christ as the promised seed with whom the covenant was made, and by and through whom all the benefits of it were secured, he said, “He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel.” To this David alludes in Ps. lxxii. 20, when he says, “Have respect to the covenant, for the dark places of the earth are full of the habitations of cruelty.”

To the *overlooking* of the sins of the people, reference seems to me to be had in Isaiah xlii. 19, where God is represented as saying of Christ, “Who is blind, but my servant? or deaf as my messenger that I sent? Who is blind as he that is perfect, and blind as the Lord’s servant? Seeing many things, but thou observest not; opening the ears, but he heareth not.” Surely this is not seeing iniquity in Jacob, this is not beholding perverseness in Israel. And this overlooking it, is in reference to the covenant; for the next verse says, “The Lord is well-pleased for his righteousness sake; he will magnify the law and make it honourable.” It is by virtue of this covenant that the house of Israel is now held fast by the arm of omnipotence; it is spoken of by Jeremiah, xxxi. as well as by St. Paul in Hebrews x. “This is the covenant I will make with them,

after those days, saith the Lord, I will put my laws into their hearts, and write them in their mind; and I will be to them a God, and they shall be to me a people. I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more.” Though this is a gracious and valuable promise, which the Gentile church collectively, and every Christian individually, claims for their own, yet does it especially belong to God’s ancient people, and shall be hereafter realized to them, for now it is an unchangeable truth, that “He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel.” The prophecy goes on to declare, “There is no enchantment against Jacob, neither is there any divination against Israel.” This implied—and Balaam spake from experience, for he had endeavoured to use his incantations, and had gone to seek divinations—I say this implied, that the purpose and promise of God could not be defeated either by *fraud* or by *force*. Every thing had been resorted to by the sorcerer Balaam in the way of *fraud*. The inspired writer gives but an outline of all that transpired, as we may gather from chapter xxiv. 1; “And when Balaam saw that it pleased the Lord to bless Israel, he went not as *at other times* to seek enchantments.” Hence it is clear, that when he said to Balak, with the view of retaining his own claim to the character of prophet, chap. xxiii. 3. and 15, “Stand by thy burnt-offering, and I will go; peradventure, the Lord will come to meet me,” his object was to meet the prince of the powers of darkness. He had recourse to this stratagem, so had Satan blinded his eyes, and so had



avarice corrupted his heart; but the Keeper of Israel took the wise in his own craftiness, and the divine interposition at this critical moment, was at once a figure of Israel's final deliverance, and his sure inhabitation of the land; and the one was assuredly a pledge of the other.

Nor were the purposes of God to be defeated by *force*. God had gone out before his people with a mighty hand, and led them on by a stretched-out arm; he had made the very elements in nature subservient to them. The divided sea afforded them at once both a means of escape from Pharaoh, and a passage into the wilderness. God smote the rock for them, and the waters flowed out: he sent them angels' food, and rained them bread from heaven. When by the direction of the lawgiver, see chap. xxi. 18, the princes penetrated the sand with their staves, and all people sang, Spring up, O well, sing ye unto it; from every aperture, there rose a fountain to refresh the weary multitude. Tidings, moreover, of their mighty conquests preceded them, so that the nations trembled at their approach, and this made the king of Moab say, chap. xxii. 4, "Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field."

Rising still higher in his contemplations, the Holy Spirit reveals to Balaam's prophetic vision, a still larger view of his purposes towards Israel, and adds, "Behold, the people shall rise up as a great lion, and lift up himself as a young lion, he shall not lie down till he eat the prey, and drink the blood of the slain."

This prediction comprehends the ideas of *warfare*, *conquest*, and

*rest*. That Canaan was to be gained by warfare was clear. They were to dispossess and destroy nations greater and mightier than themselves. Nor is the allusion to Christ here at all indistinct. He was the lion of the tribe of Judah, who was to rise, and eventually prevail to the introduction of all his elect to the heavenly Canaan. And none can read this without calling to mind that sublime passage in Isaiah lxiii. "Who is this that cometh from Edom, with dyed garments from Bozrah? I that speak in righteousness, mighty to save." To the idea of warfare is added conquest; "He shall not lie down till he eat the prey, and drink the blood of the slain." Israel was a warring nation. The sun stood still, and the moon also in her habitation, that he might be avenged of his enemies; and when need required it, the stars in their courses fought against Sisera. And mighty wars shall precede and accompany Israel's final restoration. Surely the perfect fulfilment of the prediction in the former instance, may be received as a sure pledge of the accomplishment of the latter.

And long after all these things had been realized as spoken by Balaam—and as if they were designed to be only a figure of the true, the prophet Zephaniah, looking forward to more glorious times than Israel ever enjoyed in the days of David and Solomon, says, "Sing, O daughter of Zion; shout, O Israel; be glad, and rejoice with all thine heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy. The king of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more. In that day shall

it be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly who are of thee, to whom the reproach of it was a burden. Behold, I will undo all that afflict thee, and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord." Zephaniah iii. 14—20. This prediction remains to be accomplished, and it must come to pass. May the Lord hasten it in his time!

Two other points of the prophecy of Balaam remain to be considered, which, if this paper should be accepted, shall follow in due order.

TIMOTHEUS.



#### JEWS OF CONSTANTINOPLE.

To the Editors of the Jewish Expositor.

Gentlemen,

THE annexed extract from the Narrative of a Journey from Constantinople to England, by the Rev. R. Walsh, LL. D. M. R. I. A. will, perhaps, be found interesting to your readers.

A. B.

"Our way lay through the suburb in which the Jews reside; and perhaps you would wish to

know, *en passant*, something of the remnant of that extraordinary people settled at Constantinople, who have lately distinguished themselves in the Greek insurrection by their inveterate hostility to the Greeks.

You would naturally suppose, as I did, that these people came to Constantinople from some part of the East, and brought with them their oriental language; but this is not the case. After the extinction of the Waldenses, in the reign of Ferdinand and Isabella, the rage of the Inquisition was turned against the Jews of Spain; and having inflicted on them various persecutions and sufferings, an edict was at length issued for expelling them altogether from that country; and they set out, to the amount of 800,000 persons, from this land of Egypt, not spoiling their enemies, but spoiled of all they possessed themselves. As the same prejudices existed against them in every Christian country at the time, they could find no asylum in the West, so they set their faces to the East, and returned to the place from whence they originally came. They were kindly received in different parts of the Ottoman empire, and the Turks afforded them that protection which Christians had denied them. They settled at Salonichi, Smyrna, Rodosto, and other large towns, where they, at this day, form an important part of the population. At Salonichi they have no less than thirty synagogues. But the principal division of them came to Constantinople, and were assigned a large district, called Hassa Kui, to inhabit, where they form a community of 50,000 persons. The Turks call the different people who reside under them, by names

dicative of the estimation in which they hold them. The Greeks, Yeshir, or slaves, as they were considered to have forfeited their life at the taking of Constantinople, and hold it ever since on sufferance; the Armenians, Rayahs, or subjects, as they were never a conquered people, but merged insensibly into the population of the empire; but the Jews they call Mousaphir, or visitors, because they sought an asylum among them. They treat them, therefore, as visitors, with kindness and hospitality. I give you this as the original and accurate distinction, though all the subjects of Turkey, who are not Turks, are loosely called Rayas.

As a further motive for goodwill, they mutually approach to an assimilation, much more nearly than any of the rest, in their religious opinions and observances. Their strict theism; their practice of circumeision; their abhorrence of swine's flesh; their language read from right to left; are all coincidences, which, to a certain degree, give them an identity of feeling which does not take place with the others. The Jews, therefore, are a favoured people, and held by the Turks in a degree of consideration, which is very different from that which they receive in any Christian country at the present day.

In many towns in Germany which I have visited, they are prohibited by law from passing a night within the walls; and the law is strictly enforced, unless evaded by the payment of an exorbitant tax: in others, they are obliged to submit to degrading conditions and suspicious precautions, which are as frivolous as they are humiliating. They can-

not travel from town to town, or exercise particular trades, without paying an extraordinary toll or tax, which is not exacted from other people. Even in England there is a strong line of demarcation still drawn; and in London they cannot practise particular callings without paying to the Corporation exorbitant fines, which are demanded from nobody else. The prejudice which led to cruelty and persecution, is softened with the growing liberality of the age; but it still exists under a milder form, and is a wall of separation between them and Christian community. In Turkey it forms no such barrier;—the Jews freely exercise the most lucrative callings,—they are generally the brokers who transact business for merchants, and the Sarafs, or bankers, with whom the Turks deposit their property. They enter, particularly the women, into the harems with merchandize, and so are the agents of intrigue, and acquire extraordinary influence in Turkish houses.

On a hill behind the quarter of Hassa Kui, where they reside, they have a large cemetery, ornamented with marble tombs, some of them exceedingly well sculptured in high relief; and the houses of the opulent are furnished and fitted up in a style of oriental magnificence. The lower orders, however, are marked by that peculiarity which distinguishes them in every other country; squalor and raggedness in their persons, filth and nastiness in their houses, their morals very lax, and ready to engage in any base business which the less vile would have a repugnance to. They are distinguished, like all classes in Turkey, by a particular dress; they wear a turban like a Turkish gentleman, but lower; and instead



of being encircled with a rich shawl, it is generally with a mean cross-barred handkerchief; and their slippers, the colour of which is particularly prescribed to all Turkish subjects, are blue. The front of their houses is lead colour. They are inflexibly attached to their own religion, though many of them have apparently conformed to Mahomedanism: such as have done so, still practise, in their own way, the rites common to both people. The Turk circumcises his child at the age of five or six, and makes it a gay public ceremony. The Jewish proselyte always performs it on the eighth day, and in private. Their Rabbins also visit them secretly, and keep up all their former observances.

Should a Jew be made a convert to Christianity, he becomes the immediate object of the most relentless persecution to his own people, so that his life is not safe. A very respectable man of that persuasion applied to me to be received into Christian communion, and in due time I baptized him in the chapel of the British embassy; but he earnestly requested that I should keep it a profound secret, and the day after the ceremony he left Constantinople for Poland. Indeed, their repugnance to Christians, particularly to the Greeks, displays itself on all occasions. When the venerable patriarch was hanged by the Turks, the Jews volunteered their services to cast his body into the sea: some fellows of the lowest description were brought from Hassa Kui for the purpose, and they dragged his corpse, by the cord by which he was hanged, through the streets with gratuitous insult. This circumstance, with others of a similar

nature, so increased the former antipathy of the Greeks, that they revenged themselves on every Jew that fell in their way at the commencement of the insurrection, with the most dreadful retaliation.

The mutual prejudice is so strong, that it gives rise, as you may suppose, to a number of accusations; and they charge each other with the most atrocious practices. The Jews, you will recollect, in the early ages of Christianity, denounced the Christians as eaters of their own children—an accusation sanctioned by the impure and secret practices of some of the Gnostic sects. The Christians of Constantinople charge the Jews with purloining their children, and sacrificing them as paschal lambs at their passover. I was one day at Galata, a suburb of Pera, where a great commotion was just excited. The child of a Greek merchant had disappeared, and no one could give any account of it. It was a beautiful boy, and it was imagined that it was taken by a Turk for a slave; after some time, however, the body was found in the Bosphorus; its legs and arms were bound, and certain wounds on its side, indicated that it had been put to death in some extraordinary manner, and for some extraordinary purpose. Suspicion immediately fell upon the Jews; and as it was just after their paschal feast, suspicion, people said, was confirmed to certainty. Nothing could be discovered to give a clue to the perpetrators, but the story was universally talked of, and generally believed, all over Pera.

The prejudice has also been greatly increased by a book written by a Jewish rabbi, converted to Christianity, which is a great curiosity. It is entitled, "A Con-

futation of the Religion of the Jews," by Neophytus, a Greek monk, formerly a Jewish rabbi. The original work was in the Moldavian language, and was printed in the year 1803; but it is said that the Jews, at that time, gave a large sum of money to the Hospodar, and the book was suppressed and destroyed. A copy, however, escaped, which was translated into modern Greek, and printed at Yasi in 1818, of which I had a copy at Constantinople. The first chapter is entitled, *Μυστηρίοι κεκρυμμένοι νῦν δὲ ἀποκεκαλυμμένοι*—"The concealed Mysteries now made public." The subject is "The blood which the Jews take from Christians, and the purposes to which they apply it." After detailing a number of the most extraordinary particulars, he concludes in the following words: "When I was thirteen years old, my father revealed to me the mystery of the blood, and cursed me by all the elements of heaven and earth, if ever I should divulge the secret, even to my brethren; and when I was married, and should even have ten sons, I should not discover it to all, but only to one who should be the most prudent and learned, and, at the same time, firm and unmoved in the faith; but to a female I should never disclose it on any account. May the earth," said he, "never receive thee, if thou revealest these secrets!" So said my father; but I, since I have taken as my father the Lord Jesus Christ, will proclaim the truth in every place; and, as the wise Sirac says, "even unto death strive for the truth." Much of these and similar representations are to be attributed to prejudice, and great deductions are to be made from them; but

certainly the Jews of Constantinople are a fierce and fanatic race; persecution and suffering have not taught them moderation, and they pursue, even to death, any apostate from their own doctrines."



#### NOTICES OF BOOKS.

*A Brief Inquiry into the Prospects of the Church of Christ, in connexion with the Second Advent of our Lord Jesus Christ.* By the Hon. and Rev. Gerard T. Noel, A. M. pp. 362. Hatchard.

As the Jewish Expositor is the only periodical work professedly and exclusively devoted to the concerns of the posterity of Abraham, and moreover, as their past history and future expectations are exciting an anxious and growing inquiry throughout the Christian world, we deem it our duty to watch the operations of these things on the minds of our contemporaries; so that if we hear it asked, "Watchman, what of the night?" we may be enabled to reply, "The morning cometh, and also the night. If ye will inquire, inquire ye. Return, come!"

Nor must we be surprised at this newly-awakened and growing interest in behalf of God's Israel; for it is to be expected, that when other subjects are patiently investigated, when new regions are explored, new sciences discovered, new truths developed,—that when the march of mind is leading men on to the acquirement of all knowledge, and to the rendering of all the powers of nature subservient to the use and conveniences of man—things which defied human enterprize in by-gone ages—we repeat, it is to be expected that the mysteries of the Divine word will not remain



unrevealed—it is to be looked for that the seals which have hitherto kept its sacred pages folded together will be broken, and that the word of prophecy, in respect of what yet remains unfulfilled, will, by degrees, come clear as the light, which, from the first twilight of the morning, keeps in its gradual course, “shining more and more until the perfect day.”

The subject of unfulfilled prophecy, in every department of it, is closely connected with the Jewish nation. Through that people all the families of the earth are to be blessed—in and through them, is every prediction to be fulfilled; for from among them, after the overthrow of the four great tyrannies was HE to come, who is designated by “the stone cut out of the mountain without hands,” and which is destined to become itself a great mountain to fill the whole world.

What was to be expected, in regard to the fate of the wonderful people alluded to, has transpired. General inquiry has lately been awakened respecting them, and though some of those individuals who have been the means of rousing the public attention to them have exposed themselves to much obloquy—not to say derision and contempt—yet it seems at length conceded, that whether the inquiries made into the subject of unfulfilled prophecy in general, and to the share which the Jews have in them in particular, be right or wrong—whether the subject have been too long neglected, or be now prematurely investigated—it is one of the most interesting that can occupy the mind of man on this side of eternity.

Many works are now issuing from the press on these topics.

However it may have been, and still is, the fashion to treat it as visionary, the subject is daily adding to the number of its advocates, and each writer contributes to throw his quota of light upon it. It is evidently disarmed of those terrors which early prejudice and groundless fear had been wont to throw around it, and though it is not to be taken in hand unadvisedly or lightly, yet why do the Scriptures speak of it, if it be not, so far as it is revealed, to be examined? And though we do most earnestly deprecate rash assertions, and that uninspired men should assume to themselves the tone of prophecy, we do on the other hand hail the advance of that sober and discreet spirit of inquiry that is ready to receive the truth, however mortifying to human wisdom—however unpalatable to human pride, and boldly to stand forth with “Thus saith the Lord,” when the Scriptures of truth clearly give the warrant.

It is as this spirit does advance, that the thing will have fair play, and the subject be thoroughly gone into, and that men in repute for wisdom and piety will not be afraid to approach it. It is said by a cotemporary writer, in reviewing a popular author, “It is the age that forms the man, and not the man the age.” How truly is this verified in the work before us; for it is from the pen of an individual generally known, and as highly and deservedly esteemed in the church, for possessing all the requisites of a faithful Christian minister, and as adorned with all that mildness and moderation which give true dignity to a pious man.

The Editors of the Jewish Expositor have remarked more than

once, that the limits of their work do not admit of an extended review of the publications which may fall under their notice, and that they must confine themselves to a mere intimation of them. They feel disposed somewhat to regret this circumstance on the present occasion, as it would have afforded pleasure to themselves, and, they doubt not, profit to their readers, to have been able to go into the subject treated at some length in the volume before them, and to have investigated the matter under the auspices of an author, whose name commands respect, and whose work will bespeak a hearing with many whose impatience and prejudice might otherwise condemn the thing, unexamined and unheard. All, however, that remains for them now to do, is to draw an outline of the plan exhibited, and, instead of offering a decided opinion on it, to state Mr. Noel's ideas in his own words, leaving their readers to judge for themselves, from the evidence before them. But they cannot close their prefatory remarks, without observing, that the spirit of piety which pervades the work, the Christian simplicity with which the statements are made, and the frequent beauties which are exhibited in the style and composition, at once disarm the critic, and constrain the reader to feel a prepossession for the sentiments, as well as affection for the author.

That Mr. N. was aware of the arduous work he was about to undertake, and the prejudices he might have to encounter, in standing forward as the advocate of a system most unpopular, and almost proscribed, is very evident from his introductory observations:—

I am conscious that many prepos-

sessions, that many earlier and later mental associations and habits of thought—habits matured by intercourse of friendship, and sanctioned by the experience of age—will meet me, upon the introduction of this subject to the Christian church. Having seen this result in reference to similar publications, I cannot but expect it in reference to my own. These prepossessions may, perhaps, embody their strength in expressions like the following:—We naturally dread enthusiasm and presumption, in a too solicitous contemplation of future events, as yet undefined both in their *nature* and in the period of their occurrence. We deem the past and the present to be safer ground to occupy than the future. We fear the effects of curiosity, speculation, and unlimited conjecture. We prefer to the gratification of these dispositions, the patient fulfilment of obvious duties, and the laborious formation of present character. We have remarked a spirit of dogmatism, and a restless love of innovation more or less to prevail, in the conduct of all inquiries into the prophetic intimations of Scripture; and we anticipate from this habit of mind, disappointment on the one hand, and scepticism on the other. We have marked the tendency of the human mind to quit the healthful road of self-denial, and of severe performance, in order to expand its more sickly sympathies in the readier paths of imagination and hope. We think the subject of unfulfilled prophecy, calculated to afford occasion for the exercise of this indolent and selfish propensity. The alarm we feel appears to us by no means unreasonable, lest the present and specific allotments of patient labour, of submissive modesty, of diligent application to relative duties or experimental religion, and of beneficial effort for the welfare of others, should be exchanged for the vague and useless excitement in a too keen inquiry after the future, &c. &c.—Pages 3, 4.

To all this Mr. N. answers,

In reply to such and similar suggestions, I beg most unequivocally to say, that I would be the last to form or to encourage a habit of mind, which can

delight in this manner to forget the *present* in the *future*, to forget that which God now commands, in order to anticipate that which he promises at a future moment. I would be the last, with a rash and careless hand, to disturb the thoughts which experience, observation, and the study of the Scriptures, and fervent prayer have combined, perhaps during successive years, to settle and arrange.

Then having observed that the most lawful things have their attendant dangers, he remarks—

May not the hand be *kind* instead of rash, which would displace, if possible, an erroneous arrangement of ideas, and would point its friendly notice to a suspicion of mistake, where the results of its rectification would be valuable and efficient.

And then he argues that—

As the light which revealed the day of Christ to Isaiah emitted a feebler ray, than that which enabled the aged saints at the era of his birth to look for the consolation of Israel, so the same eager scrutiny into the time and circumstances of the second coming of Christ in these advanced days of human history, to us may be matter of both *duty* and *joy*, which in earlier times would neither have been illustrative of the one, nor productive of the other.

Having thus far cleared the way, Mr. N. proceeds at once, *ad rem*, and having given a slight sketch of past events as bearing on the present and future, he says—

The day is at hand. Entertaining at least this opinion, I have been anxious to add my warning voice, however feeble, to those already addressing their accents to the church; and with a humility that ought to be associated with a subject of this magnitude, to invite my fellow-Christians to a more distinct recognition of the authority of Christ as the constituted governor of *this world*, and to recall their expectations to the accomplishment of his promises, in the full redemption of his church. To the “second coming of

our Lord Jesus Christ,” I would direct their eyes, as to a pole star of guidance and of hope, while yet compelled to steer their course across the waves of this troublesome world.

The points to which Mr. Noel directs the especial attention of his readers, are the following in order:—

The kingdom of Christ.

The reign of the glorified saints.

The government of Christ and his saints.

The Elect Church.

The restoration of the Hebrew nation.

The new heavens and the new earth.

The signs of the times.

The insensibility of the world to the warning voice of Christ.

The application of the subject to the practical morality of private life.

The kingdom of Christ occupies the first chapters. The object of the author is to shew that this earth, which God made at first, and pronounced very good, has been wasted by discord, impoverished by vice, ravaged by cruelty, oppressed by force, and wretched through vice, and was likewise the scene of the Saviour’s sufferings and death, and it is asked—

Is it indeed the verdict of revelation, that this earth, on which the Redeemer walked and conversed with men in the hour of humiliation, shall never be the scene of his fellowship with them in the hour of his power and his glory?

Fastened (Mr. Noel observes) to my own mind as this interpretation has been by all the associations of the past, and by all the habits of education and converse with other Christians, I am at length compelled to separate from it, through the plain text and authority of Scripture. I have found, at length, to my great surprise, the theory to be unsustained by a single text of Scripture, when fairly explained

by the contexts amidst which it stands. And it is maintained that, "as on *the earth* Christ taught as a *prophet*, if on earth as a priest, he made a visible atonement in the agonizing demonstrations of mortality upon the cross, so he will on the same *EARTH* render visible the power of his *kingly office*, and stretch forth his redeeming sceptre from shore to shore.—Page 20.

Again—

As man, he came to foretell his own conquests; as man, he came to taste of death, in order to atone for sin; and as man he will come to reign and to enjoy with the redeemed on earth the effectual triumph of his grace.—Page 31.

The opinion stated is, that Christ's second advent will take place at the commencement of the millennial period.—

That at the dawn of this day the resurrection of the dead in Christ will take place; that "these will awake fashioned after the glorious body of Christ, while the saints at that time *living* on the earth, undergo a momentous change; that the saints thus revived and changed, will form the *ELECT CHURCH*; that then will the happy and redeemed church, thus united to her Lord, prepare to reign with him upon earth, and to share his millennial glory. On his approach, the dreadful overthrow of impious and ungodly men will take place; at least, throughout the range of that apostate Christendom, which so awfully shall have abused its noble privileges, and slighted his gracious warnings. At this time the Jewish (qu. Hebrew) nation will be miraculously restored to their own land; and this long outcast people will be again honoured of God, and submit to the sway of the glorified Messiah, their prince.—Page 32. Satan will then be bound, and his influence over earth be cast out during the millennial period, while the latter rains of the Eternal Spirit, now no longer limited, as on the day of Pentecost, but falling in gentle showers over the whole earth, the time of the world's conversion will have arrived, and the knowledge of

the Lord will cover the earth as the waters cover the sea.

These several points our author endeavours to establish by argument and texts of Scripture, which will no doubt exercise the judgment, as well as call forth the inquiry, of all his judicious readers, "whether these things are so?"

One whole chapter, the 12th, is occupied with the subject of the restoration of the Jews. In that chapter it is recapitulated and maintained, that at the second advent of Jesus Christ, the ancient people of Judah and Israel would be restored to their own land, and become obedient to the faith of Messiah their king.

We cannot go, as we have already observed, into a review of this work, or we should be inclined to ask if our author be quite consistent with himself? He says above, That at Christ's advent the righteous dead will arise, and the righteous living be changed, and the dreadful overthrow of the ungodly take place, and that at this time the Jews will be restored.

But the Jews then on earth will be either found among the righteous or among the wicked; if with the former, they will be changed; if with the latter, destroyed. What room, therefore, can there be for them to exist in a separate state? Or are they to remain distinct and alone, while such mighty changes and revolutions are thus going on? The difficulty increases if we turn to 1 Cor. xv., where St. Paul, a Jew, says, "We must *all* be changed." The confusion is not so much in the events, as in their being placed simultaneously.

Did it comport with the system, that the Spirit should be poured out, the elect converted, the Jews restored, and placed under the same



circumstances spiritually and temporally, as the members of the Christian church—why then it would seem practicable, that the believing Jews would be changed with the believing Gentiles—and thus all changed at the sound of the trumpet, and the unbelievers among them perish with the wicked: seeing that, when the Jews truly believe, they and the believing Gentiles are no more two, but one in Christ.

The Jews are contemplated no less by Mr. Noel than other writers, as destined on their conversion to become the wide and effective instruments of mercy to the heathen world, page 214. It does not appear that this may not be effected before the second advent, by the power of the Holy Spirit on the preached word. For, though it is observed,—Not until the glorified Son of God shall be placed in actual triumph as king on his throne of Sion, will he receive in his fuller donation, the heathen for his inheritance, and the uttermost parts of the earth for his possession. Still must their preparation needs be delayed, till Christ himself shall come to effect it? Is it not the office of the Spirit, to make ready a people prepared for the Lord? And in this view of it, do not both the Lord the Spirit, and the Lord Jesus, triumph gloriously?

We are, however, departing from the rule laid down by us, and inasmuch as we have already ex-

ceeded the limits of this department of our work, we must here close our observations, recommending the work to the attention of all our readers, assuring them that they will derive both pleasure and profit from the perusal of it.



*The Harp of Judah: a Selection of Poems, relative to the Conversion of the Jews, and on Missionary and other Religious Societies.* Sold by Hatchard, Piccadilly; and Nisbet, Berners Street.

THIS is a compilation of short poetical pieces, chiefly on subjects connected with the Jewish nation. The author (or perhaps authoress) is evidently one who feels a deep interest in their spiritual welfare, and is well acquainted with the promises made to them, and which await their fulfilment in their restoration and conversion. The Poems are selected from a variety of monthly publications and other works, and by being thus brought together, are likely to produce a more lively impression on the reader's mind; while, at the same time, they are more certainly preserved from oblivion. Many of them have considerable merit, and we recommend this little production to the notice and perusal of the friends of Israel. A few of the pieces have not been before published.





## PROCEEDINGS OF THE LONDON SOCIETY.

## PRUSSIAN POLAND.

EXTRACTS FROM THE JOURNAL OF  
REV. J. G. BERGFELDT.

MR. BERGFELDT was stationed at Warsaw during the greatest part of the year 1827, not having received the necessary authority to travel alone as a Missionary in Poland. Towards the close of the year, however, he set out on a journey through a part of the Prussian dominions. Having heard a favourable report of the state of the Jews in Königsberg and Dantzic, and in Prussian Lithuania, he proceeded, in company with Mr. David Goldenberg, on the 21st of Nov. 1827, to visit those places.

The early part of his Journal contains accounts of various conversations which they had with Jews on their way, but nothing occurs worthy of particular notice.

Under the date of Oletzko, December 7, 1827, we extract the following interesting particulars of a converted Jew:—

About 10 o'clock we arrived at Oletzko. In the evening we visited our old friend the Councillor of Justice, Mr. Horn, who is the zealous promoter of the Missionary cause in this place and its vicinity. We had a most interesting conversation with him. With him also we saw the proselyte C. H., who was baptized here last Whitsunday. His history is so remarkable, that I cannot forbear sending you some details.

In the year 1824, being then 18 years old, he came over the Polish frontiers to Oletzko, and declared before Mr. Horn, that already, for several years, he had desired to become a Christian. But as he had passed the frontiers without a passport, he was transported back, his hands being tied behind him. Coming here again, he had to suffer all the rigours of the

Jews, and the punishments which they usually inflict upon those who apostatize from their religion; and besides the bitter reproaches of his parents, he was imprisoned for six weeks in a dark cellar. Under these circumstances, one would suppose he would give up all hope of becoming a Christian; but in the middle of 1825 he came again to Mr. H., and declared repeatedly, that the inclination of his own heart to become a Christian was so strong, that he could not help thinking he must either die or become a Christian. The permission from the chief police having in the mean time been procured, for the residence of C. H. in this place, he was apprenticed with a master, where, besides learning a trade, he had to do the meanest services of the household. To all this, however, he consented most willingly and cheerfully. His parents left nothing untried to prevail upon him to return again, but in vain. His external circumstances becoming more tolerable, he was assailed with temptations from within, inasmuch that he was sometimes obliged to have recourse to continued fasting, and at the end of the year 1826 he begged to be received into the house of Mr. Horn, as the only means to keep him from despair. This was granted him, under condition of sleeping in the stable, for want of room. He did so all the winter through. During all this time he received religious instruction from the Superior, the Rev. Z. His mother, who repeatedly implored him to return to Judaism, once fell down upon her knees before him, intreating him to consent. With tears in his eyes he denied her request of his becoming Jew again. She then cursed him, and declared that his soul would turn into a dog after his death. But the strongest temptation was still remaining. At the instigation of his parents, the Jews of this place presented to him a fair woman, well dressed, who was said to have 400 dollars, and promised to

marry him; and besides this, every Jew offered to contribute two roubles (6s.). With this money he and his future wife were to go to Warsaw to set up a trade. On the other hand, his present poverty and future misery, were represented to him if he continued in his resolution. This temptation was too much for him; he struggled several days with himself without saying anything to his Christian friends; twice he endeavoured to go to Poland, but was prevented by an internal voice; the third time he actually went to the frontiers, a German mile from this place, but having no passport he was taken up and brought back again. This circumstance convinced him of his error in endeavouring to escape the hands of the Lord, and he said to himself, "Is it not too plain that the gracious Lord will draw thee to himself, and wilt thou escape the omnipotent God?" Though it was again left to his own free choice to continue the instructions given him, or to take a passport and go to Poland, he renewed his resolution to become a Christian, and wept bitterly for what he had done, or endeavoured to do. Though his mother still endeavoured to turn his mind, he was unmoveable, and some weeks after, according to his renewed solicitation, he was publicly received into the bosom of the Christian Church, and has since lived to the satisfaction of his Christian friends here. May the Lord keep him in his hands for ever!

We insert a further extract from the same Journal, as bearing a concurrent testimony to the fact of the willingness of Jews to converse with Christian missionaries on the great subject at issue.

*Dec. 13, 1827.*—We again had a conversation with a Jewish family. We also sold two Hebrew Bibles, 6s. each; this is the usual price for which we have sold them here.

*Dec. 15.*—We had a long disputation in the house of the teacher. Besides himself, three Polish Jews, two German Jews, and three Jewesses, were present. The subjects were—sin,

righteousness, and justification. They were rather unwilling to argue with us from the prophecies respecting Messiah, for fear of being shaken in their principles of self-righteousness—by their own works. According to their opinion the expression, "Cursed is every one that continueth not," &c. only referred to the ceremonial law. They, however, allowed the sinfulness of men, but maintained that repentance, and a zeal for the law of God, are sufficient to atone for their sins. We cannot speak of great results from the disputation, but so much was plain, that they felt themselves embarrassed with our answers, and seemed to see the invalidity of their own objections.

*Dec. 16.*—Preached to-day in the large and beautiful church of this place. My text was Luke iii. 4—6, "Prepare the way," &c.; from which I considered—How we are to prepare the way of the Lord. 1. To the nations. 2. To our hearts. The congregation was unusually large, and especially many of high rank.

*Dec. 19.*—Brother G. visited a Jewish family, but they were so much occupied that he could not speak much to the purpose. A Jew of the same family afterwards came to us, and we spoke a considerable time with him. He allowed it to be true when I said, that the Jews have become corrupt by the Christians, and the Christians by the Jews. The predominant unbelief and indifference of nominal professors of Christianity, have infected the descendants of Abraham in Germany, with disbelief in the Divine revelation. But he could not so well estimate the sincere endeavours of the true followers of Christ to heal this wound, and to atone for the guilt of their brethren. Towards evening I visited the teacher. Our conversation began with the point, that our religion must not consist in eye-service, and that we must not retain this or that observance merely because others think it essential to religion, but that we must sincerely endeavour to find out the truth by prayer and study of the sacred Scriptures; and if we are sure of the truth, confess it boldly, in whatever character or

situation we are, and whatever men may say to it. He who feeds the sparrows, and clothes the lilies of the field, is rich enough to take care for us ; or even if we should be deprived on account of it of the comforts of this life, we shall be richly rewarded in eternity. I then stated to him how uncertain and foolish it is to continue in the belief of any religion, merely because our fathers confessed it, which I exemplified by the sin of Jeroboam, and the descendants of that generation. He confessed that Jesus was a prophet, which I proved to him by many uncontradictory evidences, and then represented to him all the miseries which have come upon the Jewish nation as consequences of the conduct of the greater part of their parents towards that Prophet, and as long as they continue to follow their footsteps, this punishment, pronounced against them by the Lord Jesus himself, could not be removed from them. He said, the Jews could not receive him, because he confessed himself to be God, and that they had no evidences of his resurrection. To the former I replied, that if he proved himself to be a Prophet, he had a right to require belief to whatever he said in the name of the Lord ; and, moreover, that even according to the Old Testament, the Messiah was to be a Divine person, the Lord our Righteousness. As to the second point, it is true that he only shewed himself to chosen witnesses after his resurrection ; but these were competent witnesses, who were best able to judge of the truth of the matter, and as they were at first very unwilling to believe the resurrection of their Lord, they could not be deceived afterwards in what they saw and heard. But, after all, he did shew himself openly to all the people at the day of Pentecost, by fulfilling his promise in sending down upon his disciples the Holy Ghost, according as he had foretold them ; and from that day until the present there has been a continued demonstration of the truth of his resurrection in the spread of the Gospel, not by the power of arms, but by the simple preaching of the doctrine of the cross

of Christ. I represented to him the true and only way of judging of the faith of Christians, by searching the Scriptures, especially of the New Testament, and not by observing how it is expressed in the writings of some, and exemplified in the lives of others. He was very attentive ; the conversation lasted about two hours, his wife and another Jewess were present. On parting I requested him to study those passages which he thinks speak of Messiah ; these shall be the subject of the next conversation. Brother G. at the same time had a discussion in another family, where some Polish Jews were present. He says, " I directed their attention upon that stupendous miracle, the Glory of the Lord appearing in the flesh, and for what purpose. At first they were very averse to this truth, but at last they granted, that there is no remission of sin, no true sanctification, and no hope of salvation, except in the Messiah. I exhorted them, that in their prayers for forgiveness of sin they should add, ' For the sake of the sacrifice of the Messiah.' They seemed to see the necessity of this. I have reason to hope that this conversation was a blessing to some."

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### POLAND.

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#### EXTRACTS FROM THE JOURNAL OF MESSRS. BECKER AND MIERSOHN.

IN the month of October the Rev. J. W. Becker undertook a Missionary tour, accompanied by Mr. Sampson Miersohn ; and we have much pleasure in presenting the following extract from his Journals, which will not fail to excite due interest.

*Terespole, Oct. 21, 1827.*—In the morning we set out and met some Jews, to whom we made known the object of our travelling, and I spoke to one especially of the Messiah. After listening for a while he called to the others, repeating to them what I had said. Thus we came to have a conversation with



them about the marks whereby Messiah should be known, and that these marks were found in our Lord. There were about six Jews and one Jewess present, and one of the former knew us very well. He also wished to buy the Old Testament, and promised to visit us in the afternoon. In the evening he came with two more, one of whom seemed to have imbibed infidel principles, even as to the Old Testament, but the other appeared anxious to know the truth. The conversation turned at first on their (the Jews) high regard for, and obedience to, the words of men in spiritual things, whilst they disregarded the words of God; then on their formality and outward service, whilst their heart remained far from God. The former asked how I knew that. I told him, every tree was known by its fruits, and the heart was known by the actions of a man. He then asked what it was I said this morning about the Berith Ohadatha (New Testament).

*I.* That book contains the history of the life and sufferings of the Messiah, as the Old Testament does that of the Jews; and it also shews, that the prophecies of the Old Testament respecting the Messiah have been fulfilled, that he should be a Deliverer from sin, as said in Isaiah lix. and other places.

They endeavoured to prove that repentance without sacrifices was sufficient, which we shewed them to be untrue. We also came again to speak of the marks whereby to know the Messiah, especially Gen. xlix. to which passage they did not, or could not, make any particular objection.

*Oct. 22.*—About eight o'clock in the morning this Jew and several others came to buy Bibles, for which they paid twelve francs (5s.) a copy; we also sold some Psalters in Hebrew. In the afternoon I spoke several times to the Jewish servant of the public-house, but the poor boy thinks that he is in the right, and that Messiah cannot have come, because no Jew believes it.

*Oct. 23.*—This morning I went into the public room to look out for Jews. There were three, with whom I spoke at first on the great fire that has lately been in this place, and then compared

it with that of hell. One only entered into further conversation with me, and he thought the Jews still very famous and renowned, no man speaking of the Tartars, but all of the Jews. I spoke to them also of the Messiah. Two young men, who came in while I was speaking to the former, accompanied me to my room; one bought a copy of the Psalms, the other accepted Tract, No. 8. Afterwards a clever boy from another place was with me, he also bought a copy of the Psalms, and read part of Tract, No. 8. Going into the streets after dinner, I found several Jews at the custom-house standing idle, whom I addressed, and then desired to come to me, promising them a copy of Genesis to read when they had nothing else to do. One followed me, and willingly accepted it; afterwards another came and begged for one also. Before evening four other Jews were with me. On the whole, I sold five copies of Psalters, and distributed some copies of Genesis and a tract. I need hardly say that I spoke to each of them who visited me, reading also and explaining to them passages from the Old Testament respecting the Messiah. One boy also read here in the New Testament part of the sufferings of the Saviour.

*Oct. 24.*—To-day a Jew, who was here on Sunday evening, continued the conversation, which was on the Messiahship of our Lord, but he spoke in an unfriendly and obstinate way. After some time, and after having mentioned some passages to prove what I advanced, I left them; but recollecting that I had not mentioned those passages which prove that Messiah must have come long since, I returned. After which the one mentioned last followed me into my room. He spoke no more so obstinately, and confessed that he was unable to answer Tract, No. 8, and that he was searching for the truth, saying also that he had seen Miersohn at Petrikau, and me at Lublin. I reproved him for his former conduct, telling him, that thereby he prevented others from accepting the truth. Some more Jews came for books, and thus it continued almost the whole of the day till seven

o'clock at night. I cannot say that remarkable disputations took place, but I had opportunity of explaining to them the object of our labouring among the Jews, viz. that they might be led to receive the true Messiah, which generally raised questions on this point. Among those who were here last, one was obliged to use a crutch; he had received a New Testament from Mr. Hoff, when passing through this place three years ago, which he appeared to have read, and he now proposed to me several questions from it. He also inquired about the success of our labours, and why we only call upon the Jews to become Christians, which gave me opportunity of informing him of the spread of Christianity in general, as it is brought about in the present day by means of the Bible and Missionary Societies. The other Jews present listened to our conversation, and on leaving us, they expressed themselves very friendly, and some promised to come again. I sold some Bibles, and circulated many parts of the New Testament.

*Oct. 25.*—We were engaged with Jews almost the whole of the day. I spoke to them on several passages of the Word of God. One time I made them read part of the Epistle to the Hebrews, and explained to them the office of High Priest, as our Saviour sustains it. Another time I spoke to them on Isaiah ix.—in the evening on the Angel of the Lord, referring them to those passages which speak of this subject. One boy I observed speaking with the steadiness of a man of thirty. As I could not take particular notice of him immediately, being engaged with adult persons, I sent for him afterwards, and asked him, "Are you acquainted with the Bible?"

*He.* No, Sir, I am not clear in it, because it is the custom with us to read more in the books of the Jeumin (learned men) than in the Bible.

*I.* But that is not good; we ought to read the Word of God rather than the words of men.

*He.* Yes, Sir, I see that we ought to read the Word of God, blessed be his name, rather.

*I.* But why do you not do so?

*He.* I should like to do so, but I have no Bible; once I read it for myself, but now I have no more opportunity, and my father cannot afford to purchase one for me. My father is a fuhrman—carrier. I have read Jeremiah.

He then read to me the first verses of it, and added the explanation as follows:—"Jeremiah was sent to be a preacher of repentance to the Jews, because he was the son of a harlot, and of him the Jews, being children of so good men, as Abraham, &c. were to learn how to behave towards God, and to serve him." I told him that we find nothing in the Bible of Jeremiah having been the son of a harlot. He then seemed to regret that this was said of him. Through the conversation I had with him, I found myself inclined to give him a copy of the Prophets, writing his name in it, and promising in future to give him a Bible, if he made himself well acquainted with this. He was very thankful; but not long after he was gone, it was brought back to me by another boy.

*Oct. 26.*—A Jew came to propose questions about the passage: "There arose not a Prophet in Israel like unto Moses." Whilst I was speaking to him about it, others joined in the conversation. I shewed that none of the prophets had been like Moses, except our Saviour, and compared his person and character with that of Moses. Some objected, that that Prophet needed not to be like Moses in every respect, some resemblances were sufficient. I mentioned also, that they might conclude from the punishment that had come upon them for rejecting Jesus Christ, that he had been that Prophet. We were then led to Dan. ix. which I read and explained. They all listened with much attention. One now gave me Is. liii. to translate; but having read some verses, I perceived that he was unfit to speak about the Word of God, being intoxicated, therefore I desired him to come at a later hour. I continued to converse with the others in a friendly manner till dinner time. After dinner a Mr. Commed came, and it seemed for the sole



purpose of getting a Bible. Only to the passage Gen. xlix. he replied at any considerable length, saying, that according to the Gemara, the Sceptre was not departed, so long as there were any judges in religious and civil matters amongst the Jews. I gave him a copy of the Prophets, but he wanted very much to have a whole Bible. Another Jew came in, saying, "I have heard you are learned."

*I.* I believe that Messiah is already come.

*He.* Where do you take that from?

I commenced with Gen. xlix. and Is. liii., and answered some questions respecting the Sabbath, &c. He listened very attentively, but it seemed, in part at least, for the purpose of getting a Bible under the usual price.

The boy mentioned yesterday came again, and on my asking his reason why he had returned the copy of the Prophets, he said, the other Jews had told him, that all who accepted books from us, must be baptized; "and I," continued he, "am but a child, and suffered myself to be persuaded, but I am now sorry for it, and should not send it back any more." I then gave him another copy, which he took home rejoicing.

*Oct. 27.*—I had a friendly conversation with a teacher and his son, for whom he wanted very much a copy of the Bible. After him, I spoke with several young men; and in the afternoon with a number of children, whom I endeavoured to inform about the Messiah. Afterwards some young men, who have been often here before, proposed questions upon Is. vii. 14.; but they soon left again to say their evening prayers. I then had a long conversation with the landlord, and some other Jews in his room; and having returned into my own room, some of the young men came back, with whom I conversed on the various points at issue between Christians and Jews, until eleven o'clock at night. One of them held their Chisack Emunah in his hand, often looking into it; and Is. vii. Gen. xlix. Zech. xiii. 6. Ps. cx. Gen. xviii. and many other passages, were discussed. We parted in the most friendly manner.

The spirit of inquiry here evinced, cannot but induce the hope, that the Lord Jehovah is causing a shaking among the dry bones of the house of Israel, and that many shall turn unto the Lord.

The following account of a conversation between Mr. Becker and some Jewish merchants from Russia, strengthens the hope expressed above. May it be realised!

*Oct. 28.*—In the afternoon I set out for Biala. In the public room I met some opulent Jewish merchants from Russia, with whom I entered into conversation; all present listened with profound attention. Mentioning that I had Bibles, one said that he had seen our Bibles, and mentioned the name of Moritz. Thus we came to speak of Messiah, of his first and second coming, of the preparations which are now making for him, by the circulation of the word of God in so many languages, and the spread of Christianity in every part of the heathen world, and of the success with which the labours of more than 700 missionaries amongst Jews and heathen are crowned. And thus, said I, Christianity has been spreading from its very commencement, not by carnal weapons, as the Mahometan religion, but by the sword of the Spirit: I also observed, that they must not judge of the truth of Christianity by the infidelity and bad conduct of many Christians. They are like the Jews of old, and like many of them at present. There are many in Germany who have thrown away the Talmud, and do not believe its contradictory stories; but who have at the same time thrown away the Bible in the same manner as the Israelites of old, who believed in the true God, had the true Bible and the first law, and yet worshipped idols. Christians also have the true Bible, and profess to believe in the true Messiah, but do not live as they ought. I also mentioned, that at the second coming of Messiah, that would be fully accomplished which was

said in the iid chapter of Isaiah, "Nations shall learn war no more."

*The Jew.*—Yes; this is still an objection against the Christian religion.

As he had been during the whole conversation very friendly and polite, I took the liberty of asking his name, in case we should pass through the place of his residence, which he willingly wrote down for me.

*Oct. 30.*—I spent a happy day in being permitted to preach and circulate amongst Israel the word of life. Feeling my chest yet very weak, I did not intend to begin any public labours directly. But very early in the morning another merchant from Russia, passing through the place, was introduced to me by a Jew who was present at the conversation of the preceding night. Of this merchant, I must say, that not only he seemed earnestly inquiring after the truth, but that in some measure he had found it already; he had had the New Testament several years ago, and was well acquainted with it. He had also seen the tract, *The City of Refuge*, and mentioned in an interesting manner, that Christ was said in that book to be the city of refuge; and no sooner had he got the copy of it into his hands, than he began reading the part where it speaks of Messiah, as being the Redeemer to whom David prayed, and with whom Jacob wrestled, and that we ought to pray to him in like manner. Asking him, whether he believed in Christ as the Messiah? he replied, "You know how it is with prejudices which one has imbibed in early years." "But," (said I,) if in our later years we discover the truth, we must readily acknowledge and confess it; and it is only the Christian religion that affords true happiness." I referred him to the history of Simeon, and encouraged him to put his confidence in the sacrifice of Messiah, who is the true High-Priest after the order of Melchisedeck, ever living and making intercession for us. He bought the Old and New Testaments, and a copy of every tract I had with me. When he was gone, other Jews came to buy Bibles, and asked for other books, and this lasted till nearly nine o'clock in the even-

ing. Before that time, I had sold seven copies of the Bible, and might have sold many more, if I had been in possession of them—two copies of the Prophets also the last; and I had given two Hebrew New Testaments to elderly persons, who asked for them, and promised to use them well, and also circulated about forty tracts. At first, the brother-in-law of the landlord was displeased at my selling a copy of the Bible for seven florins, after much soliciting and bargaining on the part of the Jew who got it. I replied, that I did it that the Jews might forsake the Gemara, and turn to the word of God.

*He.* Do you turn to God first, before you undertake to lead others to him.

*I.* I have done so, otherwise I should not undertake it.

He went away, but came in again and again, and was present when I was stating the truth to others. Once also he asked, why we did not believe in the Babylonian Talmud? for which I told him my reasons. At last, he bought not only a Hebrew Bible and a copy of the Prophets, but also asked for a New Testament. Of the rest of the Hebrew Bibles, one was bought for the rabbi of the place. In the course of the day, I had opportunity of preaching the Gospel repeatedly, which was listened to almost without contradiction. May the Lord bless his word to all who heard it!

*Oct. 31.*—I was again engaged in preaching the Gospel, through the Lord our Righteousness. The number of those who were with me to-day, was, perhaps, not as great as yesterday; but more opportunity was afforded me to converse with them severally. Amongst those who came, there were more serious inquirers for the truth, as the circumstances may prove: no less than about ten came to me, as Nicodemus came to our Lord, and staid till nine o'clock. It is impossible for me to write down the conversations, which though various in form, were all about the coming of Messiah, and his nature and person. The following expressions may be more interesting. Going out in the afternoon, a Jew who had bought three Hebrew Bibles, one for

his father, one for the rabbi, and one for himself, met me outside the town, and asked, what *he* must do, who wished to become a Christian? I told him, of course, that he must first be properly instructed.

*He.* But where can I be so? here I cannot remain; can I not go to England?

I then told him that it would not be good to leave the place, and that he might become a Christian here. He said, he wished rather to go to England.

*I.* Perhaps, you wish merely to go to England, and not to become a Christian.

*He.* No; I wish to become a Christian.

He was one of those who were with us in the evening. Another said, "It is hard to give up things one has learnt from one's childhood: and in a small town where one is so much under observation, it is very difficult to change one's opinion. I should rather like to go to England. He also said, that at first it had been worse with those who wished to become Christians, than it was now. When it is remembered that two Jews, six years ago, made a journey of 1300 English miles, in order to become Christians, we may be led to form a more favourable judgment of these two also.

It is evident from what follows, that the dispersion of Bibles, creates a desire for more.

The application for Bibles and Prophets lasted this day from morning till night, and as I had no more left, the New Testament was asked for by many instead of them, so that, besides those given away yesterday, six New Testaments in Jewish, and one Hebrew, were disposed of. I refused to give them gratuitously, but most of them pleaded poverty, and one said, "I read the tract (No. 8,) which you gave me yesterday, and now I want to see who is that Jesus, of whom it says that he is the Messiah." Could I, under these circumstances, refuse to give him the book even without money?

To those who were here in the evening, I represented that their belief was not the result of their judgment, but that it had been as it were, beaten into them by their teachers, who, though they might sometimes be averse to teach their children all that is contained in the Talmud, yet are obliged to do so for fear of losing their subsistence. Some saw the truth of what I advanced, others made faint objections. I also set before them the reasons for the change of the sabbath, &c. and answered their questions from the Old and New Testament. But the chief object of conversation was the Deity of the Messiah, which I proved from the Old Testament, being led to it by an observation of one who had read the New Testament, and who said, that he did not believe the truth of the words of our Saviour, "I and my Father are one." One marked the passages which I mentioned, intending to look for an explanation of them in their commentators. After they were gone, I had a conversation with the landlord, a man upwards of 70, to whom I stated the truth of the Messiah; but, poor old man, he heard it like an idle tale.

*Nov. 1.* Several Jews called again, chiefly for books, but some to hear. Several times I was surrounded by them, listening with attention to the proofs that Messiah was come, especially two old men. Having proved the argument from the Old, I related the history from the New Testament.

As of old, so now if some believe, others believe not: see the following:—

In the evening, he who had last night taken down the passages, came again with the explanations by Rashi, to which I made my objections; but I fear the commentary had more authority with him than my statements, though I multiplied passages from the Bible. One Jew who had received a New Testament, returned it, saying, "I will not have it; I believe no more than that there is one God, and that Messiah will come; and, as for him," meaning our Lord, "he was



nothing:" so he hastened away out of the room. Some small pieces of a New Testament were also thrown into the window. Next morning I set out for Warsaw.

### PRUSSIAN POLAND.

EXTRACTS OF LETTERS FROM THE  
REV. J. G. G. WERMELSKIRCH.

THE Society's missionary, the Rev. J. G. G. Wermelskirch labouring at Posen, lately received as his fellow labourers Messrs. Graf and Hartmann. The following extracts from his communications from Posen, Jan. 2, 1828, and subsequent dates, will serve to put our readers into possession of the proceedings and prospects of the Society in this field of labour.

Mr. W. writes thus of the Jewish converts:—

With respect to the converts, who I trust continue to interest both you and the Committee, I must say of G—that he is really much improved, that he seems to experience more of the grace of God in his soul, and that his whole conduct is satisfactory to all Christians here who know him.

Of another he says—

He has been much absent on account of his business, but he has come to me whenever he could. He is a shy and very quiet man, but I trust he goes boldly to the throne of grace, seeking grace for every time of need.

Of a third he remarks—

The young man who at first rather troubled me by his volatile behaviour, now causes me much joy. I trust a work of grace is going on in his soul.

Mr. W. proceeds to give an account of several individuals of the Jewish people, male and female, young and somewhat more advanced in life, who have evinced in a greater or less degree some

regard for their salvation, concerning some of whom he expresses great hope, and of others disappointment; still, however, he is not weary in well-doing, as appears in the following statement:—

I must further apprise you of a new arrangement to do good. After much prayer and due deliberation with brother Hartmann, I have established a service in my lodgings for all who belong to the mission, and for the proselyte Israelites who come for instruction, but for those only. At the beginning I had it at ten o'clock on the Sunday morning. I have since altered it to two. May the Lord continue to be with me, according to his promise, that where two or three are gathered together in his name, there he is in the midst of them.

It pleases God sometimes to evince his good pleasure towards his servants who are occupied in his work, by giving them favour in the sight of those who are in authority; and in order to raise the expectations of the future success and glory of the church, he promises that kings shall be the nursing fathers, and queens the nursing mothers of his people: this may be somewhat elucidated and confirmed by the following, dated Berlin:—

Though the Princess has not been present, she has continued to favour our work; she has written to me very kindly, and given me letters of introduction to the great in Berlin. The Prince also has shewn me personally much favour. Having been enabled to promote our cause in several ways here, the Lord has enabled me to do it also in the Royal residence. The Committee here, which was almost inclined to think that your Committee disregarded them very much, was assured of the contrary, and requested to write often, and they would surely receive satisfactory answers. I had a long and interesting conversation with General von Witzleben (Adju-



tant-General to His Majesty,) and was greatly assisted by him in obtaining my wishes. I paid my respects to the principal members of the Ministerium, and was received in a very friendly manner. I had also an audience with the minister von Actenstein, and was permitted to make a statement of our Society's proceedings to him, when I begged him to remove those difficulties which our missionaries had still to encounter. His Excellency expressed his satisfaction with our proceedings, and particularly with my statement of them, and promised to grant my wishes, which he would consider with his counsellors. As yet I have, however, no written reply, but expect it every day, and shall then send you the substance of it, in the full assurance that our Committee will bless the Lord for all the good he has enabled me to do.

He continues in another part of his letter on the same topic, to observe—

Under the former head of communications, I forgot in the multiplicity of them, to mention the friendly disposition of the Ministerium of Finances, of which I have had three proofs of late, one connected with our Mission. This is as follows:—When I was apprised of three chests of books having arrived, I requested the Committee here to write to the Ministerium to let them pass free from the import duty; and though this cannot under any condition be granted except by a Royal order, and though the Committee, as also that of the Bible Society, had very lately experienced an extraordinary favour, we got, however, and in a very short time, a passport for them, so that they were free from all customary expenses.

Much good may be expected to result from the education afforded to the children in the schools. Let the following account be offered as an encouragement to proceed in this department of the Society's labours. Mr. W. says—

I forgot, moreover, to give you some

account of the School. In former letters I have repeatedly told you of the vehement opposition of the rabbi and his people, and I could again mention an instance of it, but I rather pass it by, and prefer to give you some encouraging statement concerning it. The number of the children has rather increased, but not considerably. The progress they are making every way is quite wonderful, so that our school is considered the first in the place: those parents who were induced to take their children away are quite sorry, and the majority say, that in case the rabbi should leave, (which he is said to intend in the spring, on account of us and the school,) we should have all the Jewish children. The other day the superintendant of all the schools in the province, (who with his wife has behaved very friendly to us, both personally and to our work,) accompanied by the first Jew of rank here, (who is one of the directors of the Jewish schools established by Government, and who stands also on friendly terms with me,) came to look at the school, and were much pleased and satisfied, wondering at our having more scholars than the Jewish schools. I think I told you formerly, that we have united a kind of school of Industry with it, and I should now observe that it prospers, and that many Christians get thereby very much interested in it, visit it, make it presents of wool or thread, and purchase its work. To give you also an instance of the effect of our tuition, I would mention, that one of the girls who has regularly come from the beginning, behaves in such a consistent way, that her mother not only calls her a "baptized," but also shews very decidedly her displeasure at the change which has taken place in her; but being told in school the command of the Lord, "Thou shalt honour thy father and thy mother," the girl bears all her afflictions with great meekness, and takes care that nothing shall keep her back from attendance at school. I assure you, that all who see the school agree with me, that our labour will, under God's blessing, not be in vain.

The encouragement afforded to

enlarge the means of instruction is great, as may be gathered from the statement further made.

To our petition to the Government at Bromberg, to be allowed to establish a school in Margonin, we have received a very satisfactory reply; in consequence of which we intend to open it about Easter. Having been very much pressed by the brethren Hændes and Ball to erect one also at Lissa, we are quite willing to do it, but we must from want of money leave those immortal souls for the present in darkness, except we could be largely supported by friends in England. Would you, however, be so kind as to let me know, what sum of money our Society could send us, as we must adopt our plans accordingly.

Mr. Hartmann also details his proceedings and success in the school department, under date of Jan. 21, 1828.

Soon after my arrival here we opened our school, and the Lord so blessed our undertaking, that in a few days the number of children amounted to one hundred. I was employed from eight to twelve in the morning, and from one to five in the afternoon with the children, and from six to eight in the evening with adults. The labour was very great, and it somewhat affected my health. I got assistance, however, and am now better.

Mr. H. then states his manner of instructing the children from the Old Testament, and describes how he endeavours to lead their minds to the Messiah; and he says—

In this way I treated every subject I touched upon, by which sometimes great impressions were made on their tender minds, and which, I hope, will be lasting.

With the adults I proceed almost in the same way, only with this difference, that I seek to lead them to put questions to me, especially respecting the Messiah, so that I am enabled to speak more freely, and to expound the

Holy Writings to them in a Christian way, shewing what the Messiah was to do and suffer, which I could not so well do if I were to question them. But by the method I adopt, they pay the greatest attention to what I say.

It is surprising what progress the children have made in the short time they have attended, not only in reading and writing, but in the knowledge of the Word of God. A great improvement has also taken place in their general behaviour, so that they do not seem like Jewish children. We have gained the affections of the children to a great degree. They prefer being with us to being at home, and many evince the strongest disposition to become Christians.

From the particulars here detailed the most sanguine expectations may be entertained as to future results.

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#### MEDITERRANEAN.

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CIRCUMSTANCES make it absolutely necessary that we should limit ourselves in our communications, as to what is passing in the countries which border upon the Mediterranean; but our readers will do wrong to conclude, that the Jewish cause is not making progress there as in other parts of the world, because we say little of it. There, as in other places, the Jewish mind is gradually expanding itself into a more liberal and kindly feeling towards the doctrines and truths of Christianity; and many evince a desire to hear and understand those who set before them the Gospel of Jesus Christ, whose name is not the same offence to their ears, which it was in former days. From the abundance of matter which is set before us, we must content ourselves with the following extracts of letters

addressed to the Secretaries of the London Society, in the early part of the present year. The writer, after speaking of an individual, whose situation had recently come within his notice, makes the following remarks upon the propriety of affording temporal relief to converted or inquiring Jews, a subject, upon which there has existed much difference of opinion amongst the supporters of the London Society.

Since my return to —, I have had many interviews with our Jewish friends in their own houses, as well as at Mr. —'s house, where, for the most part, they prefer going. I regard Mr. —'s coming here as very providential. Being married, and having a partner as ardent in the good cause as himself, he has an introduction to female Jewish society, and this gives efficiency to his labours. He has himself, doubtless, informed you, how favourable appearances are in the minds of a few who visit him. As to the proposal on the part of one young man to become a Christian, I really believe it to be sincere and conscientious; but I hesitate, how far it is possible to hold out to him any hope of provision; for, on such conditions, you might have many, far less honest than I believe him to be. I have a dislike to such allurements, founded on sentiments peculiar, perhaps, to myself. According to the word of our Lord, all who would be his disciples must be prepared, if called to do so, to give up even more than temporal support, even to life itself, or "they cannot be his disciples." This holds true with all, and I think especially with the Jewish nation, because that nation, at the commencement of Christianity, put Christians to the same test in all its rigour. Now, I think I see in the divine dispensations, a reason why they should be called to a like test themselves, when they in turn would become Christians. We see many instances of such moral re-action. A

nations sin, so are nations punished; generally in kind; if they take the sword, they perish by the sword; if they persecute, they will be persecuted. I am far from wishing to see this re-action on the Jewish people—God forbid!—I would do all that is possible to give the Gospel free and easy course among them, but at the same time, general principles of the divine economy will have their way, do all we can to avert or mitigate the judgments which it is our duty to do. I cannot see the least hope of relieving temporally all Jews, who, be their motives what they may, profess Christianity. This must be left altogether to the sympathy of Christian charity, without stipulation or provision, acting spontaneously according to the necessity of the occasion. And there is also this consideration: much as we should love the Jews for their own sakes, and the reasons given by St. Paul in the xith of Romans; yet still there is no question, but we should love our brethren in Christ, even more for Christ's sake; and if they want that temporal relief while in Christ, which others seek to come to Christ, how can we provide for the latter, until "those of our own house" be first provided for? Else, should we indeed, "be worse than infidels." I do not mention, the opening that would be left for hypocrisy, by holding out temporal rewards for converts; that must be obvious to every one. And so I conclude, that the utmost which can be done, is to endeavour, through the divine blessing, to persuade Jews of the truth of the Christian religion, and leave it to themselves to sit down and count the cost. If poverty or suffering be too dear a price to win Christ, Christ has expressly said, they are unworthy of me, who so lightly esteem me. This is the plain truth, as far as I can understand, and we are not to palliate nor reverse it, lest, peradventure, we be found fighting against the word of Christ.

In his next letter, the Society's correspondent continues thus:—

Our intercourse with the Jews is

constant and most friendly; it is not, however, much extending, nor likely at present to bring forth fruit to the Lord's glory. But the day of man is short and dark, and what is sown in cloudy, and joyless weather, under the divine blessing, may, in a more genial season appear above ground, and ripen unto the glad gathering of the harvest. I am pleased to find that the Committee entertain the same ideas that I do, as to holding out any temporal advantage to converted Jews. It seems to me quite inadmissible. I begin to doubt if the person who caused my inquiry on this subject has much more than an inclination to become a Christian, with a decided wish to exchange his present employment for some other, more to his inclination, which might be found among those of a different religion. There is a spirit of indifference among many Jews on that score, particularly among those that have imbibed French principles, as many here have. Such almost openly avow, that morality is the sum total of religion. I am willing to admit, that in some places, for a Jew to become a Bible-Christian, might cost him his life or liberty, but still I do not conceive, you can from thence make an exception to that which is clearly right.

Some specimens of the arguments which took place between the writer and different Jews, may be acceptable, and we insert as follows:—

In referring to the cxth Psalm as a proof of the divine nature of Messiah, which is quoted with that view expressly by our blessed Lord himself, my opponent said, we had made a false translation, in translating it, "The Lord said unto *my Lord*," inasmuch as the original was not "My Lord," but "My master." That the word used is **לֵאדֹנָי**, which means "To my master:" that "To my Lord," would be, as elsewhere, **לֵאדֹנָי**. I shewed him that the word was found in the LXX. and in the Greek New Testament as in our translation, "To

**Κυρίῳ μου**, To my Lord;" but I admitted the Hebrew was as he said, adding, that the difference was only verbal, and did not affect the sense in the least, for David's "master" could not be man, he himself being *king*, appointed by God himself, and having no master but God. That therefore "unto my Lord" and "unto my master" were in such case synonymous. This was met by a still weaker objection, namely, that "The master" was David himself, and that the writer of the Psalm who was not David, declares, "the Lord Jehovah said unto my Master David." To this I opposed the title of the Psalm, to prove it David's; for it had the same title in the Hebrew that all the other Psalms had, which were allowed to be written by David. I stated, moreover, that before the time of Messiah, the cxth as well as the ijd and xlvth Psalms were universally allowed to refer to Messiah, and even by some learned rabbins since; by the Rabbi Saadia in particular. He said, "there was a difference of opinion among the rabbins, and many thought otherwise." To which I replied, that "It was a pity the authority of the rabbins should be quoted only to oppose Christianity, and not when it makes in favour of it; for that difference of opinion existed only amongst those rabbins who lived after the coming of Christ; and their testimony availed nothing, against the concurrent opinion of those who lived before that time." I then read the Psalm over, and shewed that it could not apply to David, as he was not "a priest after the order of Melchizedeck," nor after any order. This was answered by an assertion, that **כהן** signified "a prince" as well as "a priest." "Granted, even so, (I replied,) David was not 'prince for ever,' for David is dead as well as the other kings of Judah." "Neither," said he, "can it apply to Jesus, he died too; he never enjoyed any kingdom, nor were his enemies made his footstool; for he was put to death by them." "You must wait for the event as you do in other prophecies,"



I rejoined; "for I know," added I, "you will not allow, as I do, that Jesus now reigns in heaven, although the kingdoms of the earth are not yet become 'the kingdoms of the Lord, nor of his anointed.'" Daniel speaks, you know, of the cleansing of the sanctuary at the end of 2300 years, which has not yet taken place. I might, therefore, as well deny the truth of that prophecy, because it has not yet come to pass. That is not the fair way of judging. Christ came at first to suffer, according to the prophets, and we believe he will come again, as it is written of him, to reign."

On another occasion, S., who reads Hebrew with me, asked me, with much importance, "How Christ could be guilty of celebrating the Passover at an unlawful time, which was a crime deserving of death?" He referred to Numbers ix. 3, "In the fourteenth day of this month at even, you shall keep it in his appointed season; according to all the rites of it, and according to all the ceremonies thereof shall ye keep it." And to ver. 13, "But the man that is clean and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the Lord *in his appointed season*, that man shall bear his sin." "Now," said he, "Christ kept the passover a day too soon, keeping it on Thursday evening, when Friday evening is *the appointed season*." "It seems to me," I answered, "rather otherwise. The passover is not kept on the eve of the paschal sabbath, but on the fourteenth day of the month Abib, at eve, on whatever day that may occur; and that day changes every year, as our New-Year's day does not always fall upon the same day of the week. The first day of unleavened bread, was the appointed time for the eating the paschal lamb: now St. Mark says, chap. xiv. 12, "The first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover?" therefore I conclude, that Christ did keep

the passover at the fit time." S. still insisted that the sabbath paschal eve was the time the Jews eat the passover, and had always done so. To which I said, that "It seemed to me otherwise; but it was a matter of chronological calculation; and I thought he was confounding the passover with those burnt-sacrifices that were offered every day of the feast of unleavened bread, which, he knew, lasted until the twenty-first day, and that I saw no reason to alter my opinion, that Christ had kept the passover at the appointed time. "But," I added, "I could even grant that Christ had *not* kept the appointed time, and yet I could shew he had not done wrong, inasmuch as he who gave a law had power to change it. Jesus," I observed, "is our King, our Priest, and Prophet. He is as Melchizedek was, 'King of Salem,' as well as 'Priest

of the Most High God,' כהן, as David also terms him in the cxth Psalm. Christ, therefore, as our high-priest, had authority to alter the ceremonial law. This power he shewed during his life upon earth on other occasions; for instance, in altering the law of divorce as laid down by Moses, and in saying, 'The Son of man is Lord also of the sabbath:' in virtue of which, the Christians keep the sabbath on the first day of the week, the day of his resurrection, and not on your day, the seventh. Now, if he was Lord of the sabbath, he was, of course, Lord of the passover. So the question turns, after all, upon the point, 'Had Christ authority to alter the ceremonial law?' which I assert he had, proving his mission as he did by miracles. Nor was it a rare thing among the prophets to alter the ceremonial law, for we find Samuel (1 Sam. vii. 7. 17.) sacrificed to God, though he was no Levite, and, therefore, incurred the penalty of death, according to Numb. xviii. 7, and the place was at Mizpeh, when Shiloh was the place appointed by God. And Elijah, who was no Levite, did the same at Mount Carmel, and a miracle was wrought in token of the divine approbation of what he did. (1 Kings xviii. 38.)"

A further letter gives some account of the writer's visits to Jewish schools and synagogues.

Seeing the master of the school whom I had known last year, I went up to him, and introduced my companion and myself. He recollected me perfectly. I told him I had just left —, and I gave him an account of some of his nation, our friends there, and said, I had been using the Hebrew Grammar I had bought the year before in the Ghetto. As a strange rabbi was officiating in the synagogue, I asked who he was, and learnt he had come on a mission from Jerusalem, and was going that evening to ——. I requested the master to introduce us to him, which he did, and the rabbi received us very graciously, and we began in the synagogue to talk about Jerusalem, and the state of his people there, most of the congregation gathering round us. He said he did not know whether they suffered more from the Christians, or from the Turks in Palestine; but they should be resigned under their sufferings, as it was the will of God, who did not willingly afflict the children of men, but for their advantage. "A lancet," said he, "gives pain when it draws blood, but the benefit is felt afterward." We replied, we hoped it would prove for their good, but we conceived there was a reason for the smart, and his nation did not appear to be sensible of it. I said, it had a reference to the Messiah, who had come to his own, and his own received him not. The rabbi, with a sweet, calm spirit, shook his head and smiled. We said, our hope was, that his nation would shortly again be restored to favour on Messiah's appearing a second time in glory in his kingdom. The rabbi smiled again. We said, we rested our hope on the termination of the 2,300 years assigned by Daniel for cleansing the sanctuary being, as we conceived, nigh at hand. The rabbi said there was much room for error on that point, as it was not known at what time the years commenced. We replied, that the seventy weeks of years to the destruction of Jerusalem, mentioned by Daniel,

gave us grounds for calculating the other period. The rabbi answered, that neither was that date certain. This took place between us after the service was over. I told the rabbi I was acquainted with some friends of his nation at —, and we gave him our cards, with a few lines to our worthy friend —, by way of introduction. He thanked us politely; and we wished him a safe journey. As we left the synagogue, the Jews saluted us by taking off their hats, which we returned. I consider that no interview could be more friendly, and I bless God for it. I have great hopes a door is opening for friendly conference with the Jews in —, to which I mean to remove for the winter. It is only on the spot, as you well observe, that one can best judge what is best to do. I am not afraid of being disturbed by Government, for I act with much, and perhaps overmuch caution, that I may not give ground of offence. On my coming to —, fifteen out of eighteen books which I had, were carried to the Censor, and examined, and then returned. Tracts or duplicate Scriptures would, undoubtedly, have been seized. With much trouble I have now obtained permission to hold in my possession, with a few express exceptions, the works which are generally prohibited; but I have pledged my word to keep such books in my own hands. By these means I hope to have my library with me.

The following Saturday, going to the Ghetto, I heard a discourse against pride and luxury; the principal part of it was in Italian, but with an abundance of quotations in Hebrew from the rabbins, of which I understood as little as most of those about me. This was followed by the usual prayers from their liturgy; and at the close of the service, the schoolmaster I have before spoken of, collected a class of eight children from six to eleven years of age, who read from a book of moral Hebrew sentences, approved by their doctors, and then translated fluently from the Hebrew into Italian. They chanted their Italian translation, as they did in reading the

Hebrew. I was pleased with the youngest child, who could hardly be six years old, and who read exceedingly well. His uncle was present, and seemed gratified at the interest I took in hearing the nephew read. He explained to me the nature of the class book they had read. At another opportunity, I hope to have some part of the Hebrew Scriptures to present as a reward to the children, who distinguish themselves. I am persuaded this would not be taken amiss.

Last Saturday I found the master had taken the pulpit, whilst the Rabbi I had seen last year sat in his chair at the side of the ark of the covenant, which corresponds to our communion table. I could collect nothing from the discourse, of which I heard but the conclusion. Prayers then followed as usual. Upon the preacher's leaving the pulpit, the younger Jews kissed his hand as he passed, and the elder saluted him in Hebrew. There is much respect and affection to be seen in the intercourse of the Jews with each other, and on that score they have but little to learn from the example of those of a different faith. At the close of the service I went to the preacher and told him, I was about leaving —, but hoped to see him again on my return, when perhaps I should solicit his assistance in reading Hebrew with me. He said he should be very willing to do so, and had before given lessons to English gentlemen. In this way I hope to extend my acquaintance, and obtain further information of what is going forward among the Jews.

Our extracts must conclude with the following account of a conversation with two Jews.

One day shortly before I left, whilst I was reading with S. the seventy-second Psalm, "Give the king thy judgment," &c. in the original, our Hebrew friend came in. He wanted to retire, but I insisted he should stay, and hear us read the psalm. I had before observed to S. in reading the title of the psalm, that it was written by David for Solomon, but was ap-

plied by us to the Messiah. When we came to the seventeenth verse, which properly speaking, terminates the psalm, (the remainder being a doxology,) I asked S. if he thought the verse could strictly be applied to Solomon, for certainly all the Gentiles were not blessed in him, which was a promise given to Abraham as belonging to the Messiah. S. admitted that the verse referred to the Messiah, and said that **יִנּוֹן** Innon, was one of the names of the Messiah. This I shewed him was confirmed by Bythner. I asked how he translated the passage. He said, "his name was Innon before the sun was." Then I required the meaning that he gave to "Innon," for his translation differed from the English Bible and Septuagint. He replied, Innon was "he will have dominion," and it was found in Proverbs xxix. 21.

**מָנוֹן** manon, the word there used, being the substantive "dominion," from the same root. I referred to Pagninus' Thesaurus, and found the substantive in the verse alluded to had that among other significations, so I allowed the justice of his translation, telling him I could explain from it a remarkable parallel in the ninth of Isaiah, "the government shall be upon his shoulder," **הַמִּסְרָה** hamisra. So, added I, if you allow the verse in the psalm speaks of Messiah, it follows that the exact parallel in Isaiah refers, as the Christians say, to Messiah also. Upon this C. said that the passage was not applicable to any other but God. I told him, that the rabbins agreed in referring it to the Messiah, as well as the whole of the psalm, and that the connexion, not only with the foregoing verses, but with the clauses of the verse itself, proved it to belong to the same person. I observed, that according to his explanation, breaking through all connexion with what precedes and follows, the verse would have no meaning at all, and I could in the same way prove from fragments of a verse, that "there is no God." To this he replied, that it could have no reference to Jesus, for the 7th verse said, in his time



should be peace, so long as the moon endureth, and the Christians were always at war. I answered that the time of Messiah and of Jesus was not to be estimated as a time past, nor a time present, but a time that would endure to eternity, of which we had yet seen so little, that it was prejudging, to say what it really was, from the few centuries we had already seen; and that to do so was like the rebellion of Dathan, when he charged Moses in the wilderness, "Moreover, thou hast not brought us into a land flowing with milk and honey," which at the time was quite true, as the promise was delayed as to its fulfilment, until forty-eight years after. I said he should recollect that Christians expect this state of perfect peace only after the second advent of the Messiah in his glory. I added, that in the 15th verse we found a sign applicable to Jesus, and not to Solomon, for prayer was not made to Solomon "always," or "every day." C. said, it was better translated "for him," or "on account of him." "Then, even so, (I said,) it applies to Jesus, and not to Solomon. We pray "for him," when we pray that he may come in his glory, as you may see in our collect for the second Sunday in Advent, (which I translated to him,) 'O Lord Jesus Christ, who at thy *first* coming,' &c. Here our church prays for him as well as to him." This struck S. very much. "I can see," he said, "how Protestants, who look to the future glory of Christ's kingdom, can interpret the prophecies consistently; but the Catholics say the kingdom of peace and glory is already come; they do not permit us to wait for the future." "Some of them do, and some do not, as it is with us Protestants," I replied; "and that we have just grounds to look for the future kingdom of glory, you may see by what Peter said in Acts iii. 19, 20, 21. soon after Christ's ascension." I read from the Greek, "Repent then, and turn, that your sins may be blotted out, that the times of *refreshing* may come from the face of the Lord, and he may send to you the fore-preached Jesus Christ, whom the heaven must receive until the

times of the *restoration of all things*, which God hath spoken by the mouth of all the holy prophets from the beginning." "This," I added, "agrees with what Jesus Christ said in Matt. xix. 28, 'In the regeneration—*παλιγγενεσία*, when the Son of Man shall sit on the throne of his glory, ye too shall sit on twelve thrones, judging the twelve tribes of Israel.' Now you will recollect that Daniel in the viith chapter, speaks of a time when the kingdom is to be delivered to the people of the saints of the Most High. It is upon these passages, and others I could shew you to the same effect, that Protestants rest their belief of that future kingdom of peace and glory in the church of Christ." "Really," said C., "were it not for the doctrine of the Trinity, there would not, after all, be much difference between your religion and ours." This remark he had often made to me.

"Your application of prophecy," said S., "seems to me very vague, for sometimes it applies to more than one person, and at other times to but one only. How am I to know when it applies to one only, or to more than one? You say that this psalm refers to Messiah, and you see it was written for Solomon." "The rabbins say the same," said I, "and they may satisfy you, when the prophecies have a reference to more than one, and when but to one; for the prophecy has frequently a reference to a representative or a type, as we call it, Solomon being a type of Messiah, and there it applies to more than one person. We find many characters in the Scriptures who are types of Messiah, as Isaac, Joshua, Melchizedek, Jonah, and others; but there are other prophecies which have no reference to a type, and Messiah only is spoken of, as for instance, in Psalm xxii. 18. "They parted my garments among them, and upon my vesture they cast lots;" and Psalm lxix. 22. "They gave me gall to eat, and when I was thirsty they gave me vinegar to drink." Such prophecies we apply strictly to one person, to Christ, and to him only.



## PALESTINE.

JOURNAL OF MR. J. NICOLAYSON.

*(Concluded from page 279.)*

WE select the following extracts, with which we close this interesting Journal.

*Beyrout, November 7, 1827.*—Three Jews of this place called, with whom I had a long and interesting conversation, on the nature and design of sacrifices; on their typical reference to the Messiah; and on the vicarious sufferings of Christ, as the antitype of the sacrifices, from the fifty-third of Isaiah, which they acknowledged to be a description of the Messiah. They sought, however, to escape the consequences of this, by the conceit of two Messiahs. I shewed them from the latter part of the preceding chapter, that he who is there introduced as high, exalted, and very great, is termed the servant of the Lord, and that the Prophet, carrying on the same description, proceeds to apply those particulars, which they would refer to Ben Joseph, to the same person, whom, after a minute description of his vicarious sufferings, he towards the close of the fifty-third chapter again terms “the servant of the Lord;” thus shewing most indisputably that the glorious person, and the despised and suffering person, are one and the same—the only Messiah. “This prophecy, therefore,” I proceeded, “teacheth us the connexion between those, which otherwise we might conceive to refer to different subjects. Thus, for instance, this will teach us, that when Isaiah in the ninth chapter describes the Messiah as ‘a child born—a son given’—it is the same whom Daniel saw in vision, ‘coming on the clouds of heaven, like the Son of man, and being brought unto the Ancient of days, when the judgment was set.’” They acknowledged that they could give no other reason for their opinion of two Messiahs, than that the Talmud says so. I replied, that this opinion of the Talmudists might be easily accounted for; as it appeared strange to them, that the same person should at

one time be represented in great glory, and at another in great degradation and misery: in one place spoken of as living for ever, in another as cut off out of the land of the living: at one time as being born a child, and at another as coming on the clouds of heaven: by the same Prophet, as the righteous servant of the Lord, who has done no violence, neither was there deceit found in his mouth; and yet, as numbered among transgressors: by one Prophet termed the Son of God (Psalm ii. 7.), by another spoken of as one like “the Son of man” (Daniel vii. 13.). I observed that if the Talmudists had attended to the connection we have now seen there is, between the latter part of the fifty-second, and the whole of the fifty-third chapters of Isaiah, they would have avoided the error of applying these different descriptions to different persons, and would on the contrary have been led to apply them to the same person at different times, and in different circumstances, corresponding to the different objects he was to accomplish, which from their nature require this difference in his condition. “From the typical nature of the sacrifices, for instance,” I said, “of which neither your forefathers were ignorant, nor are you at present, it clearly appears, that that deliverance from sin which the prophecies expressly teach us the Messiah was to effect, could not be accomplished but by his vicarious sufferings on account of sin; and this required him to be in a low situation, despised and rejected of men, as Isaiah saith. And from the fact, clearly stated in Scripture, and universally acknowledged, that he shall be the ruler of Israel, nay, and of all the earth, it necessarily follows that he must, after having effected the reconciliation for sin, ‘prolong (as Isaiah says) his days, and be exalted, and exceeding high.’ Another way in which I account for this fancy of the Talmudists is, by reminding you of that hatred which they have ever had to Jesus of Nazareth, whom they could not have refused to acknowledge as the promised Messiah, but by perverting the prophecies by common consent between them.” I then

pressed upon them by the most solemn considerations, the importance and the indispensable duty of seriously inquiring, in the first place, into their own Scriptures, thence to obtain a correct idea of the character and work of the promised Messiah, and then into the history and claims of Jesus, that they might thence draw such a conclusion as might avail them in the awful day of judgment. This duty they acknowledged. I then continued to speak to them on the absolute necessity of a reconciliation for, and pardon of sin. "Your sins," saith Isaiah, "separate you from God." This separation will continue for ever, until its cause, sin, ceases to operate. Neither sin itself, nor its consequences, can be done away but by an adequate counteraction. This counteraction of sin, with respect to its judicial consequences, arising from the offence it gives to God, we are taught by the sacrifices divinely instituted under the Old Testament dispensation, was to be effected by the vicarious suffering of the penalties due to sin. These sufferings the Old Testament prophecies teach us, are to be undergone by the servant of the Lord, here described by Isaiah, and who, we have agreed, is none other than the Messiah. With respect to the natural consequences of sin, in the dominion it has obtained over us, the Old Testament Scriptures likewise teach us, that these are to be counteracted by an effusion of the Divine Spirit, evidently connected with the atonement of the Messiah, in whose days it is to take place. When, therefore, these two things are effected, justification from the guilt of sin, or acquittal from its punishment, and deliverance from the influence of sin, or liberation from its bondage, our salvation is complete, our happiness is restored. These, I have already observed, are according to the Old Testament to be effected, the one by the Messiah in person, the other by the Spirit of the Messiah. Now in the New Testament, you will find that the first was effected by Jesus, and the second by the Spirit of Jesus. You will see what connection there is between them both, and what are the means

for sinners to obtain an interest in this complete salvation: viz. faith in Jesus of Nazareth. Seeing, therefore, that the New Testament furnishes those that believe it, with that salvation which the Old Testament promised, there cannot be the least doubt but that its origin, and consequently, its authority, is the same with that of the Old, with which it makes up the whole system of revealed religion, beginning at the fall, and concluding with the restoration of man. Such, my friends, are the reasons why I believe that Jesus

of Nazareth, the crucified, (הפולה) is the Messiah, and such are the reasons why I wish you to believe the same. In the day of judgment I shall have to give an answer why I believed in Jesus, and you, why you rejected him. On that awful day, each will have to answer for himself; let each, therefore, enquire for himself, and cease to follow the untried opinions of others. Study the Old Testament, study the New Testament."

Nov. 8.—I engaged a young Maronite, who has been in some degree enlightened by the Gospel, and has given some evidence that he desires to live according to the principles of the Gospel, to go with me as Arabic teacher and writer.

Nov. 10.—Moses invited me to call on a חכם, a very learned Jew, who had just arrived from Egypt. Mr. Bird accompanied me, and we found a young very respectable looking German Jew, who speaks Italian and German. We had some conversation with him, in which he made us understand that he was somewhat of a philosopher; but his philosophy was too confused to be of any advantage either to himself or to us.

Nov. 11, Saturday.—Brother Goodell called in the morning, and we went together to the city to attend service at the synagogue. When this was ended, we accompanied the fore-mentioned חכם to his room, and I endeavoured to fix the conversation to some definite point of importance; but I could not succeed, as I was obliged to hear a long Rabbinitic-philosophical disquisition upon the component parts,

of the world, and their respective influences on the human character. I could not keep him to the Scriptures, though I asked him many questions respecting their contents.

*Nov. 12, Lord's-day.*—In the afternoon the **סנהדרין** called, and with him five or six other Jews. After having listened with patience to a long semi-philosophical preamble, I at length succeeded in fixing his attention for a while on the prophecies of the Messiah, but I was astonished to hear him conclude with these words, “the question concerning a Messiah does not much concern religion. Whether, as some do, we think he is come, or as others, that he is to come; or, as others, that there is nothing really said about him, I cannot see what influence this can have on the heart; and therefore it cannot concern religion. If we believe that a great philosopher appeared in the world, lived a holy life, and suffered much, nay, and died, on account of the excellent doctrines he taught; and even if we should say that thus he expiated the sin of the world with his innocent blood, that cannot concern us any further than as an example to imitate.” In opposition to these unscriptural sentiments, borrowed from the Socinian divines, and professors of divinity in Germany, I endeavoured to shew him rather from the nature of our religious wants, than from the Scriptures, which have as little weight with him as with the authors of his views, what must be the object of the Messiah's coming, and hence to deduce its importance in religion, which would at the same time form an argument for the Divine origin of the Scriptures. But I found it as difficult to agree with him on facts as on doctrines. The fact of a radical depravity of the human heart he denied, nay, even the existence of sin, except in the abandoned subjects of ignorance and folly, whom nothing but the philosophy which they despise and neglect, can rescue from destruction. I could not keep him to any point whatever, for instead of answering a simple question with yes or no, he would enter on a long harangue, generally beginning with this constant preface, “The world consists

of four elements;” from which he deduced inferences and applications at random, as it suited his purpose.

There was not one single Scriptural idea in all he said. “Verily, blindness hath happened unto Israel.” When the time of our Arabic reading came, I invited them all to attend, but they refused. I then offered the Hebrew Bible to the **סנהדרין**, to read in the meantime, but he said, he did not want the Bible at present, but if I would let him have any other book, Hebrew or German, he should be obliged to me for it; or if St. John was at hand, he should like to read that; “for that, (said he,) is very deep, one may make a hundred meanings out of each word of it.” He promised to call again the following day, telling me how much he liked to converse with learned persons, and that when he was at Alexandria, he had not a moment's rest, but was always visited by great and learned men, such as ambassadors, consuls, and others, who put questions to him to answer; “but, (added he,) not such questions as you have made, but questions on deep and mysterious points.” I dare say, he thinks me a very unphilosophical person, for taking Scripture in its literal sense.

*Nov. 13.*—Whilst I was very busy packing and preparing for my removal to Safet, the learned Jew called again. I sat down with him, and we again had a long conversation, in which I succeeded in bringing him close to the Scriptures; but I was again grieved to find, that whilst in words he acknowledged the Old Testament to be the word of God, there was not one of his views or sentiments, that did not clash with its obvious meaning. This led him to the most confused and nonsensical interpretations, and, at length, he appealed to the Talmud as the only thing that would bear him out in his supposed philosophy. This he asserted to be equally the word of God with the Old Testament, which, (he averred,) was of little or no value without the Talmud. When I asked him for proof in support of this assertion, he replied, “The proof is in itself, if you would but study it, you would find, that it



can be from no other source, and you would as little think of asking proof for it, as proof of the existence of the sun, when you enjoy its meridian light." He is now going to Sidon, and, perhaps, he will, at length, come to Safet: if so, I shall then have further opportunity of leading him to the law and to the testimony. In the afternoon, all the Missionary brethren and sisters came together, and we commended each other to "*Him*, whose we are, and whom we desire to serve."

Nov. 14.—I intended to have set out to-day for Safet, but was hindered by a very heavy fall of rain.

Nov. 18.—We reached Safet in health and safety; having commenced our journey on the 15th. May the God of Abraham, Isaac, and Jacob, be with me in this place, to bless my feeble and unworthy attempts to lead the descendants of Abraham to the knowledge of Him, "whose day Abraham saw in spirit, and was glad," "The Lord their righteousness!"

## DOMESTIC.

### ANNIVERSARIES OF AUXILIARY SOCIETIES, &c.

ON Sunday, June , two Sermons were preached at Percy Chapel, by the Rev. C. S. Hawtrey, and one by the Rev. S. G. Garrard, in aid of the London Society. Collection, deducting 17s. 6d. expences, £39 9s. 7d.

### NOTICE.

THE Lecture to the Jews will be preached at the Episcopal Jews' Chapel, Cambridge Heath, on Sunday evening, August 10.

### Subject.

### CHRISTIANITY THE PERFECTION OF JUDAISM.

\* \* \* Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

## CONTRIBUTIONS TO THE LONDON SOCIETY.

Anonymous, by Mrs. Mary Sully .....	5 0 0	Penzance and Marazion, by the Rev. J. H. Townsend.....	8 0 1
Greive, late W. Esq. Ord House, Durham, Legacy, (deducting duty) .....	18 18 0	Portsmouth, by John Allcot, Esq. ....	10 0 6
Rose, Right Hon. Sir G. H. ....	5 0 0	Rugby, (Rev. J. W. Tomlinson, Curate) collected after a Sermon by the Rev. J. B. Cartwright .....	10 2 6
Williment, Miss's, School, by the Rev. H. J. Owen .....	1 0 0	Rumsey, by Mr. Wheeler .....	3 1 0
Berkshire, Sandhurst, Produce of a box at the Military College, by the Rev. W. Hancock .....	0 15 0	Saffron Walden, (Rev. N. Bull, Vicar) collected after a Sermon by the Rev. W. Marsh .....	9 0 0
Coventry, St. John's, (Rev. — Paris, Lecturer) collected after a Sermon by the Rev. J. B. Cartwright, (ded. ex. 2l. 8s.) .....	18 12 0	Southampton, by the Right Hon. Sir G. H. Rose .....	20 0 0
Derbyshire, by the Rev. R. Simpson..	11 7 9	Scotland: Edinburgh, a few friends, by the Rev. Edward Craig .....	3 0 0
Ladies' Repository Sale....	38 12 3	Glasgow Society, by P. Falconer, Esq. Heb. Old and New Tests. 60 0 0	
	50 0 0	Judeo-Polish Do. ....	80 0 0
Foleshill, near Coventry, by Miss Seale	7 1 0		140 0 0
Gloucester, by A. Maitland, Esq. ....	105 0 0	Kilmarnock, by William Cunningham, Esq. (Heb. Old and New Tests.)....	19 9 8
Liverpool, by William Simmons, Esq....	50 0 0	Thorne, by Miss H. Vanse.....	1 12 0
Nottingham, Moiety of proceeds of a Sale of Ladies' Work, by B. Maddock, Esq.	12 0 0		

## LITERARY NOTICES.

### Just published,

The Harp of Judah; a Collection of Poems relative to the Conversion of the Jews, and to Missionary and other Religious Societies.

Sophia de Lissau; or, a Portraiture of the Jews in the Nineteenth Century, being an Outline of their Religious and Domestic Habits.

### In the Press,

A Cloud of Witnesses to the Truth of the divine Declarations respecting the Restoration of the Jews to their own land, and the future Glory of the Church, in connexion with the Second Coming of Christ, proved from God's Faithfulness to his Character and Oath, with a Preface by the Rev. William Marsh.

The Profits to be dedicated to causes connected with the Jews' Society.

## NOTICES TO CORRESPONDENTS.

We are much obliged by the communication of J. R. P., Hampstead, and hope to be favoured with the result of his investigations, which we shall insert with pleasure, together with the reply alluded to, in case we find them adapted to our Expositor.—Charles has been duly received.





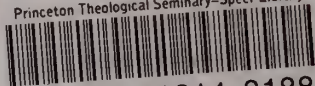
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